VIONS HERALD

ry of the
EOLOGICAL SEMINARY
New York

Fresco painting by A. J. Tobias *Courtesy C.I.O.*

A slave worker anywhere jeopardizes the rights of all free men

SEPTEMBER 4, 1946

FOR THIS WEEK'S THINKING

UNION LABOR'S STAKE IN CONSUMER COOPERATION, by Llewellyn Jones, well known writer on social problems and former editor of THE CHRISTIAN REGISTER.

UTOPIA IS PRODUCTION, by Eric Johnston, president of the Motion Picture Association.

PARENTS—WAKE UP AND ACT, by John Edgar Hoover, director, Federal Bureau of Investigation, U. S. Department of Justice.

ACTORS' KITCHEN, by the Rev. Henry Charles Suter, of Daytona Beach, Florida.

BANANA PEELINGS ON THE DOORSTEP OF PROGRESS, by Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church.

PLUS POETRY, RELIGION IN ART, REGULAR FEATURES, TIMELY EDITORIALS, COMMENTS FROM OUR READERS, and CURRENT NEWS OF THE RELIGIOUS WORLD.

READERS WRITE

Is This the Foundation?

Who knows when the phrase "United Nations" was first used and who originated it? Until recently I had supposed it to be original with President Roosevelt, but I have found it in a poem by Angela Morgan, written before 1930, entitled "Answer World!" In this poem she calls for an army:

> "Swift to the world's salvation,
> Splendid, equipped and strong,
> Not nation armed against nation
> But men arrayed against *wrong.*"

And in answer to the call come the inspired words at the close of the poem:

> "Justice shall be your weapon and the
> Truth the bomb you hurl,
> Flag of united nations the banner
> you unfurl."

It would seem as if the author must have beheld a vision of the future—of a time when all mankind would be working together to rid the world of the evils which have led to poverty and crime and war. Can it be that, notwithstanding all the tumult and confusion and violence now ripe through the world, that time has come and that the foundation is slowly being laid for the building of the structure over which shall be unfurled the "Flag of United Nations?"

LYDIA G. WENTWORTH,
Brookline, Mass.

Invite Liberia

Thanks for the August 21st issue, with Bishop Willis J. King's article on the Liberian Government Centennial in 1947. On or before that date, let us hope that the UN will request Liberia to join the UN, because they have not known war, even in defense. Surely that fact alone merits an invitation to the experiment in world harmonization. A government, the product of Protestant Christian missions, can be trusted in every one of its heart-motives; for it lives to carry out Paul's words: — "Beware of covetousness." It expects the best work from all with the least salary. In other words, they are glad to help the people work for the good of others. To them labor is a high privilege. What an example to every government! The golden calf is at every crossroads everywhere in every nation. This crushes out all effort for the highest good of the others.

When as a child, my mother taught me not only how to do earnest work, but she said, "Watch how each person chooses what to do with his leisure." Civilization is suffering most today with the way it spends that leisure. Speed in travel may save life or bring death to a multitude.

C. B. STEELE,
Milton, Mass.

A Child in the Midst

We were rolling through the hot India plains in an overcrowded second class compartment of the Bombay Mail. By force of circumstances sitting close together, we were nevertheless distant in our origins, in our outlooks, and in our silence. In that compartment was a Mohammedan merchant, a Hindu lawyer and his wife, an anglo-Indian with his son, a soldier from one of the aboriginal tribes of India, a British Tommy, and I, an American Christian missionary.

To make matters worse, at the next station a Burmese Buddhist, his wife and one year old baby boarded our compartment and crowded in among us. But it really made matters better:

The baby cried and the British Tommy offered it a cracker. The baby seized the cracker and was soon crowing with pleasure. At this the aboriginal soldier grinned,—in thought, perhaps, of his own baby at home. The child tried, with chubby legs, to stand on the seat, and the Mohammedan held it steady, permitting it to pull at his beard. The Hindu played with the baby's toes, and his wife held it for awhile, rocking it in her arms. The Anglo-Indian amused the baby by making funny faces. All began to talk with the Burmese father and mother of the baby. Soon we were talking with one another.

We rolled on through the hot India plains toward Calcutta in good company and in a pleasant mood. A little child was in our midst.

LEONARD THOMPSON WOLCOTT,
Methodist Church,
Arrah, Bihar, India

Arouse the People

I admire your fearlessness in atta evils like race prejudice, and am in accord with much of the commen showered upon you, but I am disapp that you pay so little attention to "I Enemy No. 1," the legalized liquor tra

As you know, the liquor interests are using their great influence in Washir never so great as at the present time, to all limitations removed, releasing whe the manufacture of whiskey, while a part of the world is still threatened famine.

Last year we exported 386,000 bush wheat and thus saved a large numb lives. Why should we reduce our expo 250,000 bushels this year and give free to the distillers? The public needs aroused.

"Save us from weak resignation to the we deplore."

With your trenchant style, you ca much to stir the readers of ZIONS HERA vigorous protest. May God bless you.

JOSEPHINE S. FISK
Deaconess Ho
Concord,

Russian Protestant Lead

GENEVA (RNS)—Protestant church le in the Soviet Union have been renewing tacts in the parts of Russia occupied by many during the war, and in the states, according to Bratskij Westnik, tist and Evangelical Christian Council paper published in Moscow. First cop the publication have been received he headquarters of the World Counc Churches.

Two principles are set forth by the cation for observing state festivals: "co with the regulations laid down for al zens, including the duty of attending manifestations"; and "follow Paul in ing for all men and those in authority

The publication praises the federati the Evangelical groups by saying that fusion has proved historically right, Go blessed it, and it has had fruitful resu every way."

Large numbers of people are report attend services in the 2,000 Evangelica gregations in Russia.

Urges Reappointment o Taylor

MOUNT VERNON, N. Y. (RNS)—Reap ment of Myron C. Taylor as special to the Vatican should be urged on Pre Truman by "all thinking and magnan Christians," the Rev. Y. L. Twinem de in a sermon at St. Paul's Protestant E pal church, Eastchester.

Mr. Twinem, known as an Anglo-Ca said "certain self-appointed Protestant ers have undertaken to cut the bond be this nation and the Vatican. They ar ting pressure on the President by pe calls at his office and widely dissem propaganda directed to press the Chi ecutive into fear of Protestant sentimen prejudice.

on Taylor is an Episcopalian, a states- character, tact, scholarship and tol- His mission has been indispensable elfare of mankind. Important moves armistice and peace have been fur- by the bond so wisely established by at Roosevelt.

re has been definite indication that us desires the return of Mr. Taylor aluable post. In the interests of peace, king and magnanimous Christians use their influence by word and let- promote this tie of good will and aking."

Missions to Ministers

York (RNS)—Twenty-one "Mis- Ministers" will be held throughout ntry this fall and winter under the s of the Department of Evangelism Federal Council of Churches.

kers scheduled to address clergy across the nation include Dr. E. Stan- es, well-known missionary; Dr. Henry rane, Detroit; and Dr. J. Sutherland l, New York.

mission series itinerary follows: 9, Cleveland, Ohio; Sept. 16, Denver, and Tulsa, Okla.; Sept. 23, Newark, Sept. 30, Detroit, Mich., Milwaukee, Portland, Ore., St. Louis, Mo., and ngton, D. C.; Oct. 7, Dallas, Tex., and Wash.; Oct. 14, Lincoln and Omaha, Oct. 28, Chicago, Ill.; Nov. 4, Colum- hio, Hamilton, Ont., Rochester, N. Y., Vichita, Kans.; Nov. 25, Little Rock, Dec. 5, Buffalo, N. Y.; and Jan. 13, nati, Ohio.

Criticizes Newton's Statements on Russia

cross, Ga. (RNS)—Assertions by Dr. D. Newton, president of the Southern Convention, that religious freedom in Russia, were strongly criticized here K. Armstrong, of Springfield, Mo., ri Baptist lay leader.

king at the First Baptist Church, Mr. rong said, "Nothing could be further the truth. To Baptists, freedom to e religion means freedom to preach t censorship, freedom to criticize evil vernment and freedom to receive and missionaries in and out of the country. Dr. Newton have us believe any such ms exist under Communist rule?"

ile praising Dr. Newton for his efforts ing us into closer friendships with Bap- n Russia," Mr. Armstrong said that in ling "the Soviet political system he s only as Louie D. Newton and not as lent of the Southern Baptist Conven- or vice-president of the Baptist World ce."

Atlanta, meanwhile, two men picketed unicipal Auditorium where Dr. New- elivered a report on his recent trip to a. They carried a sign reading, "Is D. Newton selling Communism to the A.?"

pickets' sign bore the signature of Columbians, Incorporated." It said, are against Communism. We stand for er cent white democracy."

Labor Sunday Message, 1946

(Approved by the Executive Committee of The Federal Council of the Churches of Christ in America and issued through the Industrial Relations Division, Department of Christian Social Relations.)

On Labor Sunday the depth of human suffering in many lands must oppress the Christian conscience with particular force. In the true Christian community all persons and people are members one of another under the searching judgment of One who is Sovereign, and beneath the tender care of a Father who is God. An ill-clad body protests every idle machine. A homeless or poorly housed family pulls at the sinews of every idle hand. A slave worker anywhere jeopdardizes the rights of all free men.

In our own country the storms of war were a distant rumbling. In consequence we are left strong and prosperous beyond compare. But in the agony of the world we are threatened by a new spiritual isolation — the hardening of our hearts against humanity's pain. From our fields and hands and machines might come a flow of food and tools for the rebuilding of all nations. From our spirits might rise a greater sense of world fellowship and a passion for freedom which will embrace all men.

The Common Good

We shall not meet our obligations to the world unless we meet them to each other in our own land. The unity of work and purpose we knew at war is now replaced by a struggle for profit and power. Out of this controversy that brings to light shortcomings in our economic practices, a higher life may come, but only if the needs of all men are the standard for those engaged in it. An annual income adequate for a worthy standard of living, an economy of high production and full employment, the provision of decent housing and assured medical care, equal access to employment and other benefits of our society regardless of race and creed, the wider distribution of property and income and power — the achievement of these goals for all persons, families and nations is indispensable to the realization of the common good.

The American people have a crucial responsibility for attaining such goals at home and abroad. Planning by public bodies and far-sighted political leadership, as well as all possible cooperative action by private groups to the same end, are necessary if chaos is to be averted. Governmental initiative and controls need not lead to irresponsible power; only by their exercise under democratic safeguards can the irresponsible power of private control and group selfishness be overcome.

Whatever the special claims made by labor or by management, goals of the common good must regulate all settlements. Unions and employers are to be commended for the stability which they have given to industries through the more than 50,000 contracts providing for the peaceful settlement of disputes. We do not apportion the responsibility for recent and current stoppage of work, but we do stress the obligation upon both parties to exercise more mutual consideration and more self-discipline; and to recognize the sanctity of contracts once executed.

Rights and Responsibilities of Labor and Employers

We note with deep satisfaction the number of employers who gave evidence of their care for the common good and for the all-important factor of human relations within industry. With these lies the promise of benefits shared in by all. We are heartened likewise by instances of labor's sense of responsibility in the use of its growing power and status. To be sure it has not always met employers with the spirit that makes for mutual agreement, nor has it as yet put its own house completely in democratic order. But just as we cannot fairly accuse modern employers as a group of indifference or hostility to the just claims of labor, or of disregard of broad human interests, so we would not accuse labor as a group of lacking a sense of social responsibility. Selfishness besets us all as individuals and groups. Within the leadership and ranks of both labor and management a broader outlook on problems involved in the peace and progress

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Union Labor's Stake in Consumer Cooperation

LLEWELLYN JONES

To labor, the international cooperative movement offers not a new "ideology" and not a "program," but membership in a going concern, slowed up for a time by the war, but never stopped, and now, gathering speed again: a movement, moreover, whose democracy is not a "feature" but the prime mover.

A discussion of labor's stake in the consumers' co-operative movement was suggested to me by the editor soon after our larger labor unions, at great expense of energy, funds and time had obtained those raises we all remember, of from fifteen to eighteen percent, and while the OPA was functioning fairly well although some critics said that it was failing to hold the line by its eagerness to appease.

When this article appears there may or may not be a recognized OPA, but even if there is, the "line" will be higher. Certainly at the moment it is being written, there is no functioning OPA and prices have already advanced so far that labor's raises have been more than wiped out. Apparently, such a leader as John L. Lewis does not care about that, for if it happens, he can always make new wage demands; he takes care of his own and the rest of us can try to breathe in the resultant economic inflation the best we can.

But this is one world economically as well as geographically, and the difference between John L. Lewis and the CIO unions is that they recognize the fact and he does not. At a time when Mr. Lewis was accused of tying up the nation to get what he wanted in coal fields, he and his miners were accused of a lack of patriotism. But in defense of his miners, it was pointed out that they did not feel unpatriotic because they were not conscious of the country as a whole but knew only the shabby mining villages — often company owned — where they lived. In other words, they were mentally and spiritually isolated.

But it is just as true that members of the upper and middle classes who can move around in space, are just as mentally isolated when it is a question of thinking about or acting about unions. They do not know how unions are organized, how they function or what they do in the ninety-nine percent of their life-histories when they are not striking. One of the most natural and fruitful ways of breaking down the intellectual no-man's-land, is to work for greater use of the co-operative movement by the labor unions. Today, of course, all the denominations, if we may call them that, of the labor union movement have endorsed cooperatives. But certainly every individual labor union member is not a member of a co-operative — and he ought to be.

It is obvious, of course, that the co-operative movement wishes all the organized workers of the country to join it, just as it wishes all the church people to join it. It can serve them and they can strengthen it. The inclusion of labor within its ranks will be especially important for the co-operatives on that day when the movement, having triumphed in the field of consumers' goods, as it must, not only in selling them, but in controlling their production, comes face to face with heavy industry: a field which some critics say that the movement is by its nature not adapted to cultivate. When, however, we see how far the co-operative movement has gone in the way of producing and distributing electric current, we may doubt that. But, whether it be by direct co-operative action, by socialism, or by a drastic course of taming the entrepreneurs, heavy industry must be democratized. Union labor will have its share in this process and it will find the co-operative movement a valuable laboratory for the study of democratic techniques.

More immediately, however, union labor will find in the co-operative movement a strong level for the elevation of its own economic status. The experience of the past few months has shown every organized worker that a hardly won pay-raise does not mean a thing, in and of itself. People against whom the worker cannot strike, because he is not associated with them, raise food and clothing prices and rents. Immediately his gains are cancelled, and may be, if

We Saw Russia

(This is a joint report of the Rev. I Ralph W. Sockman and the Rev. I Louie D. Newton on their recent trip Russia.)

Because we know that you will be i ested in such observations of religious li the Soviet Union as we had the opport to make, we are taking this occasion to t mit some of our impressions during recent trip.

As you know, we went to the Soviet U on July 12th at the invitation of the S government as part of the delegation resenting Russian Relief. During our weeks stay in the Soviet Union we guests of the government and were rec everywhere with a cordiality which wa say the least, heart-warming.

We travelled more than 5,000 miles w the USSR in a plane which was placed a disposal by the government. Our tour, w we planned ourselves, took us to citie widely separated as Leningrad in the north and Tbilisi in the Georgian Repu Our movement throughout was unrestri There was not a single request for inf ation by any member of the delegation w was not granted. We took hundreds of pl graphs. In Moscow we were afforded privilege of addressing the Soviet people the radio. In short, we travelled wit complete freedom as any tourist might in our country.

Of course it is difficult, after a trip of a month in a country which numbers n 200,000,000 in population, to draw gen izations which are valid. We can, how report on our direct experience. The s most vivid impression upon the delega we think, was the unbelievable devast wrought upon the Soviet Union by th vasion and occupation of the Nazi ar We can report that the need is still great. can also report that we saw American c ing and other relief supplies being wherever we went. We talked with hund of people and everywhere the story was same — the Russians knew of American through Russian Relief, were deeply app ative of it and asked us to carry messages of thanks and friendship to American people.

Naturally our primary interest was in religious life of the Soviet Union. We ited churches and talked with many relig leaders, among them the Patriarch A the Archbishop of Odessa, Dr. Ya Zhidkov, Pastor M. A. Orlov and r others in Moscow, Leningrad, Minsk, T and elsewhere. We discussed church a with Mr. Polyansky and Mr. Karpov, government representatives who are cha with relations with the church, and Baptist pastors everywhere we went.

So far as we were able to observe the freedom of religious worship. All of the r sters and other religious leaders with w we talked assured us that there was no ernmental censorship of the pulpit. Of c the pulpit does not conceive its messag cover certain social aspects which our A ican ministers discuss. However, the chu do have their own philanthropies and

(Continued on page 861)

Greeks Had a Word for It

Maeanna Cheserton-Mangle

e Greeks had a word for it. They it "katharsis."

ien a Grecian's emotions were stirred by ma, or a poem, he applauded, he wept, eered—and he felt relieved.

our first V-J night, all of America en- a greater katharsis than any that Aris- imagined possible when he coined the . With the bloodbath over, we cheered. vept. We shook hands all around. We ed with strangers on the streets. We aced. We blew auto horns till the bat- gave out. We felt wonderfully happy relieved.

ontaneously, we gave vent to elation in nner perfectly appropriate to the spirit purposes of the war we had just won. re there was a block party, everyone was ome. No one barred Mrs. Hamazotti se of her family tree; no one refused to e Joe Jackson's hand because his skin dark. At the thousands of prayer meet- across the land that day, church and gogue doors were open to all creeds and s with no questions asked. We offered ers of thanksgiving. In our gratefulness od we vowed never, never again to lend nd to anything that would cause such a caust upon the earth.

e had been through a war against bar- m and oppression. We showed that we what the fighting had been about, we turned aside from all thoughts of imination in our time of rejoicing.

ill Mrs. Ramazotti and Joe Jackson be ome this year, as last?

ave we forgotten what were the enemy's ons?

e vowed on that first V-J Day, that r again would race hatred, religious big- and international banditry divide the and torture the peoples in it. We ged ourselves to guard the peace and e it last, to rebuild a shattered human- nto "one world." Did our clarity of pur- and grandeur of resolve vanish in the morning after V-J night?

so, danger is upon us—danger of a sub- d America; danger of a third World , followed by an atom bomb peace, in h the sole survivor will be the earth it- without its people.

e have one defense against that deso- possibility. It is a resurgence of the V-J t. That mighty upsurge of unity sweep- away the barriers of race and creed, can olish whatever weapons of bigotry and udice may yet remain in the arsenal of enemy. We knew that on the first night he peace.

nd now—

hat of our vows before God, our pledges urselves, our neighbors and our friends? e they all for naught? Were our good ntions only for the moment?

this not the time for us to bow down re our Maker in humility for our failure eep our word, asking that He will guide o paths of peace through selfless under- ding of our fellow beings—that V-J Day truly have marked a lasting and renew- katharsis.

those gains were recently won after a long strike, he cannot repeat his effort because his union treasury is depleted.

If enough workers, however, joined the co-operatives so that they had a controlling influence on prices, no such gouging could take place. To take one example. In Sweden, where the movement is relatively stronger than here, the international electric light and power trust was "soaking" the Swedes for electric light bulbs. When they were short-sighted enough to close their Swedish factory and tell its manager to report for duty in Berlin, the manager refused; he did not like Berlin. The co-operative movement offered him a job. The trust heard of it and offered to reduce prices if the movement gave up the idea. But the Swedes knew that such a concession would be only temporary, and they refused. A representative of the trust then threatened to "bust" the newly formed co-operative company by instituting a price war.

At this point I shall ask the reader to test his knowledge, up to now, by asking himself what would happen in such an eventuality. If the trust reduced twenty cent bulbs to say five cents, would not the co-operative company have to go out of business?

Readers who understand the co-operative set-up will, of course, have the answer. Had the trust done that, the Swedes would have bought the bulbs from it for five cents. The co-operative factory would not have sold a single bulb. But with every member of a Swedish co-op and every other Swede into the bargain getting a fifteen cent rake off every time he bought a twenty cent bulb, the organization of the factory would have been a very profitable thing. Of course the trust did not; they made some reduction and, when the co-op factories met it, the trust suggested that the price now reached was a fair one. It was fair enough, especially as the co-operative members, who bought the bulbs at this price, got a nice patronage dividend every year.

For the benefit of any reader who does not yet know what that means, let us say that the set-up of every co-operative is the same and this is it: You buy a share in whatever business it is, grocery, car service station, laundry or meat market. As a member of the society, you have a vote. You cannot buy more than a certain number of shares and, if you buy the maximum, you still only have one vote. When the business begins to show a profit, which is when enough members join it, you get a dividend, a normal one, on your stock, but your real dividend is the amount you spent. In other words, the more of your money you spend in the place, the greater amount you get out of it. Or, more technically: as a part-owner of the business, you are entitled to your share of the profits. But who runs the business? You, if you want to. If you don't want to, just be a passive member, buy your stuff, and collect your patronage dividends. But if you want to run the business, attend all the meetings, let yourself be elected to a committee: educational committee, to spread the gospel; store committee, to to supervise the workings of the store; later, let yourself be elected to the board of directors.

As all these elections follow open meetings and are above board, real democracy is achieved in a co-operative. As a result, members of a labor union which is not run democratically — and we have heard that some are not — will receive, if they join a co-op, a lesson in the reality of democracy as a way of life. They will see it in action. And they will discover that democracy is a failure only where people vote on artificial or clouded issues or on issues which do not touch them directly. When it is a matter of voting on their own business, and for representatives they know, the people are not lacking in intelligence.

The strengthening of the co-operative movement will result in a higher ethical level for the carrying on of all departments of our public life. Labor should support it for this reason, for nobody suffers more from dishonest politics and greedy business practices than the working man — organized, as well as unorganized.

Does that claim for the movement sound like Pharasaic self-satisfaction? Lest it does, let me say at once that co-operators as individuals are no better morally than their fellow citizens. Why then are they acting on a higher ethical level? Because they have, as a result of the original insight that men may work

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Second Week in Kingdomtide

II Corinthians 5:14-21; Luke 15:11-32

See THE BOOK OF WORSHIP and THE REVISED STANDARD VERSION OF THE NEW TESTAMENT

Paul's famous letter to the Corinthians provides a graphic description of the feeling of divinity. Christ's humanity has great and powerful exemplary value, but his divinity is the force which really unites his followers. It is this aspect that creates the Christian spirit; it is the unique exemplification of God which Jesus is that makes him more than an example and gives to the follower a spiritual control. The question "What would Jesus do?" is indeed a searching question. It involves one's total attitude as he approaches specific acts or determines his conduct in general. "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation."

It is difficult for moderns to grasp this idea if it is placed entirely in the realm of the mystical. On the other hand, Paul's simple way of describing the divinity of Christ brings a certain new understanding. The fact is that the influential character of Jesus has lived through the ages and has been a control in the lives of a faithful host of people. That was true in Paul's time and it is true now; so that whether or not one accepts the traditional dogmas of divinity, he cannot escape this historical demonstration. "So we are ambassadors for Christ, God making his appe through us."

The Prodigal Son has been the source of a gre religious dilemma. Is it better to stay at home, b good, hold to the line and be dull? Or is it better go out and sow wild oats, live with swine, squand one's property, and then repent? Those who ho the first view are usually called "rugged pietists while those who hold the second view are usual called "liberals."

But the issue must not be confused. Jesus appa ently told the story to illustrate the fundamenal co cern of God for his children. Whether the child h remained at home and has been a good child, whether he has roamed through the sinful worl God's rejoicing is evident when a oneness betwee his children and himself has been established. sinful child is God's child; a good child is God child: the redemptive power of God works for bo the good and the bad. God says to the good, "wh I have is yours. Now that the lost is returned w must make merry for all that I have is his, too."

The Right to Free Enterprise

A company shut down its power and forced workers to listen to speeches that opposed organize labor. Company time was used for the purpose an employees could do nothing but listen to what w being said. The National Labor Relations Board h ruled that the company was unfair to organized lab in doing this, for the only way in which the emplo ees could avoid listening to the speeches would ha been to leave the plant. They were not at liberty to d this during working hours.

The situation is noted here because of its importa bearing on the current philosophy of industrial right A violation of the right to speak freely is equally ominous as is forcing one to listen to a speech. W cannot allow any group of human beings to be c erced into assembly anymore than we can forbi free assembly. In the case which the Labor Relatio Board tried, the company definitely held the upp hand because it owned the amplifying equipme over which the speeches were delivered, and paid f the time during which the employees were force to listen.

Labor has tried similar imperialism at vario times, too. It has sought to monopolize rights ownership. Whenever organized labor has co mitted these sins of imperialism, it has been round criticized for interfering with free enterprise. Indu try in our nation is built upon this system.

ut industry must recognize the rights of labor to tice free enterprise if that system is still to hold. : enterprise entails freedom for all of the people ged in the economic process. Free enterprise ns free speech, free assembly, free markets, and right of every person to enjoy that freedom so ; as he does not harm others.

is because people have been harmed by violators ree enterprise that we have been going through a d era of government controls. These controls can- be lifted as easily as they can be imposed. Not l an ethical concept grips the soul of our nation we expect freedom to return. This is the church- n's responsibility and it presents itself now as one he greatest challenges for applied religion. If the hcoming year of stewardship is to mean anything ll, it must encourage young people to carry the istian ethic into business. Most certainly we need nbers of our clergy in this industrial picture. il more and more of the leaders of capital and or are motivated by the urge to build the kingdom God, we can most certainly expect further decay more extremist measures in our economic system.

The Declining Tithe

(A guest editorial from *The Boston Herald.*)

are Americans losing sight of the need of con- ued financial support of their churches? The lden Rule Foundation has compiled figures show- a billion-dollar drop in gifts to Protestant church- and related benevolences in the last 13 years, as npared to the previous 13. This drop of 19% is in face of a larger church membership and a greater capita income.

nstead of a tithe, 10%, Americans are giving the urches, according to the foundation's figures, only 1%. In the years 1920 to 1932, they gave 3.5%. they had surrended a tithe last year, the churches uld have received $16,000,000,000 instead of the 250,000,000 actually taken in.

Does the decline in gifts to religious organizations an that Americans are growing less generous or rely less church-minded? The tabulation of gifts $1000 or over to mostly non-church philanthropies eight of the largest cities including Boston showed new high last year, almost 19% over the previous ar. The trend of donations, both large and small, various secular benefactions has been upward, ough perhaps not so sharply upward as the na- nal income.

The inference would seem to be that other bene- ences have drawn away gifts which formerly went to the churches, though the increased membership indicates no great weakening of religious sentiment. But the figures are none the less disturbing.

That the average member last year gave only $16.07 to his church is a sad reflection. Thirty cents a Sunday! Back in 1928, when the national income was only half as large, $22.07 was the average yearly "tithe." The decline is apparent.

Were the membership falling likewise, we might conclude that the churches were losing their vitality. What seems more likely is that too many take the financial support of the churches for granted, and direct their gifts — and expenditures for luxuries — in other ways. Such Laodiceans need an awakening.

Which Is Better?

Those solid members of the "I told you so" school are having a fine time these days during the disconcerting sessions of the Paris Peace Conference and the United Nations Security Council. They are able to pick items of news which illustrate their belief in the futility of international cooperation; they are able to point accusing fingers at Russia; they can *prove* that international peace-making is having a terribly hard time.

To add to the confusion is Chiang Kai-shek's reluctance to bring about any workable coalition in China and Admiral Halsey's interesting little comment to the effect that our ships would go anywhere they "——" please! Of course we do not want a communist world. But from Generalissimo Chiang to Admiral Halsey there is being issued a powerful invitation for reaction and certain entrenchment of communism. We cannot expect that club-wielding imperialism and other antics of braggadocio will create workable peace.

The alternative to all of this confusion lies clearly before us. It is summed up in the words of Jesus, "Know ye the truth, and the truth shall make you free." Diplomacy that is based on the traditional log-rolling methods will never bring about freedom because truth is conspiciously absent from too much of that procedure. Insistence on nationalism under the guise of internationalism will bring about obvious results. Truth comes out eventually and the longer we try to evade it the more costly it becomes.

Which is better? Shall we go on watching the game from the side-lines while reactionaries and radicals battle away our rights? Or shall we truly enter into a down-to-earth housecleaning and vital crusade for a new world order where people will be more important than dollar bills and international cartels?

Utopia Is Production

ERIC JOHNSTON

(An Address to the Convention of the International Alliance of Theatrical Stage Employees and Motion Picture Machine Operators, July 23, 1946, at the Stevens Hotel, Chicago, Ill.)

This country of ours today seems to be ruled by a seizure of uncertainty. It is something strange for us. We are uneasy about the present and oddly troubled about the future. There's a sense of worry. No one seems to be free from it except those who are completely apathetic. And there are not many of those. Something has happened to our self-confidence. We're living almost furtively, preyed upon by doubts and fears.

There's plenty for all of us on every hand, but we act as if we were fighting over the dry bones of famine. We act as if we were hunting hideouts against anticipated storms. We seem to be afraid of tomorrow.

We're scrambling for advantage, for privilege, for safe roots against a nameless fear of the future. We have abundance, and no self-confidence; power and no faith in it.

America has just come through a rough, rugged round of industrial strife. We may be on the verge of another. I don't say that we are. But I am not going to say that we are not. I say we may be.

The last round of industrial strife was not only rough and rugged. It was unprofitable and dangerous.

In an hour when the whole world cried aloud for production, there were American forges dark and quiet and smokeless smokestacks — gaunt symbols of idle men, idle machines and idle dollars.

And, if that wasn't bad enough, we almost lost our free competitive capitalistic system somewhere in the shuffle between the segments of our society. As we wrestled around in the last round of industrial strife, we swayed dangerously close to the cliff of collectivism.

Next time, we might go over. When government starts taking over industry, that's collectivism, at least in incipient form. In the last wave of strikes, we converted the President of the United States into a labor negotiator. And that's not a job for any President. It's a pretty grisly jest to see the office of President so busy with strike negotiations that the giant task of domestic and international reconstruction is retarded, restricted, and restrained.

While some of the issues in the last round of industrial warfare were deep-seated and fundamental, some of them were trivial and should have been solved at the local level, not dumped on the White House steps. With domestic and international reconstruction still in the stage of a rough draft, we raced to the White House to resolve some of the riddles which required nothing more for solution than the exercise of good, hard common sense and good faith.

Gentlemen, the stake of management and labor in America is the same: Neither of us wants the government to boss our business, our unions or our jobs. Neither of us wants the government to tell us how to work, where to work, or how long to work.

When we run to government with problems our own good sense should solve we're asking for harnesses, and harnesses, gentleman, are for horses, not for human beings.

It was a different story during the war. During the war we had a controlled economy. Now we're trying to decontrol it. We had voluntary compulsion during the war. Now we're on our own. We didn't like that compulsion even though it was voluntary. Americans never like compulsion. We accepted it only because we wanted to win the war.

When the war was going on, the government bought fifty cents out of every dollar's worth produced. The government told us what to make and how to make it. And government inspectors stalked every plant to see that we made what we were told to make and made it right. The government told labor what it would get ; it told management what it would pay. The government, in effect, fixed the conditions of work, and it told labor where it had to work.

HOME

Elizabeth Mae Crosby

Home, the dearest, holiest place on earth
When guided by affection and by God;
Home where statesmanship receives its bir
And youth selects the pathway to be trod
Home, the paradise of peace and joy
When honor breathes between parent an
child;
There are no hidden motives that annoy;
Its atmosphere is pleasant, clear, and mil

The home is not a dull and prosy place,
Exact in all its furnishings and art,
But bright and warm with coziness an
grace,
To be forever pictured in the heart.
Home, the sacred altar of joy and love
When we consecrate it to Him above.

The Homemaker's Corner

Mrs. Harry A. Burnham

Women and Politics

Recently I voted in the state primaries. didn't seem very important to do so, but remembered that, since the passage of th nineteenth amendment to the Constitutio of the United States in 1920, there had bee a lot of controversy as to whether women votes had made any difference in nation or community affairs, and so I recorded m opinion as to the candidates up for office.

The next day one of the people who ha been in charge of the check list in our tow called on us. I asked him if there had bee a good, representative vote, and he said, "A most all of the women voted, but very fe of the men; they just weren't intereste enough to leave the haying to go to th polls."

That would seem to be a convincing com mentary as to whether or not women a interested in politics.

Not long ago I called on a woman wh has used the ballot and her influence to th advantage of her own community. Whe her eight children were "on their own" sh decided to run for the state legislature representative from her town. She receive nearly every vote in the town.

While she was at the state capital, she b came interested in the moving picture hous in the small towns and was influential having several reforms made in their ma agement.

The manager of the picture house in h town boards at her house. One day I hea her ask him if he had booked a certain po ular picture for showing and he said that had. Looking straight at him with determ nation in bright eyes she said, "Fran you are not going to show that picture this town."

Frank hesitated for a few seconds and th he replied, "All right, if you say so, I won't

Women haven't stopped wars. Th haven't changed human nature. But the are many community reforms or improv ments which are directly due to their infl ence at the polls.

After all, why expect women to accompli in twenty-five years what men couldn't in three centuries?

ir Adventure to Find Life's Meaning

LAUREL PARK IN 1946

th the exalted strains of Handel's elujah Chorus" echoing from the out- tabernacle as the concluding number in rogram of the festival of sacred music, el Park brought to a close on Sunday noon, Aug. 25th, one of the most suc- l seasons of institute and assembly pro- s in recent years. The music festival, r the leadership of John T. Bone, Jr., had been director of musical programs ghout the week, was an innovation h drew a crowd of more than 600 listen- o hear the presentation of great religious c by a choir of almost 100 voices, com- d of institute students and picked voices choirs of surrounding churches. This t was so inspiring and successful that ill undoubtedly be continued as a perma- feature of the annual Assembly. Mrs. ion C. Bone was the talented accompa- for this and other musical events of the k.

ssembly programs were in charge of Dr. rice L. Bullock, superintendent of the ngfield District of The Methodist Church. er his leadership an unusually helpful ession of preachers led the thinking of congregations. The Rev. Henry I. Bailey, Rev. Emory S. Bucke, editor of ZIONS ALD, and the district superintendent him- were Sunday preachers, and Dr. Harold caster, of Cleveland, Ohio, presented the ly and challenging messages of the week- nt services, which were heard with great it by young and old alike.

he institute program was in charge of Rev. Clarence F. Avey, principal, the Rev. atio F. Robbins, dean of the youth sec- , and the Rev. Harold B. Keir, dean of Christian Adventure Camp for Junior h young people. "Deanies" for the girls' ups were Mrs. William J. Steele and Mrs. rilyn Keir. Mrs. Gordon Smith was the iring and efficient registrar for the in- ute. Added to these were a competent f of teachers and leaders whose names not be mentioned for lack of space, but ose endless labors were deeply appreciated the students.

A feature of the Institute which met with azing response was the visit of Rabbi array I. Rothman, of the Bronx, New York, l leader of the Hillel Foundation at Ohio iversity. Seldom have students responded any personality with such universal en- siasm as they did to the rabbi's leader- p. He made himself "at home" from the ginning, and his friendly spirit and good mor, as well as his approach to the "town eting" discussions, won the students and de them his devoted friends from the ginning.

Woman's Day was observed on Thursday, th Mrs. F. Nelson Bridgham in charge of grams for the day. A large crowd re- nded to the beautiful day and the worth- ile program that had been prepared. eakers included Mr. V. Barth Schuman, r. Lancaster, and Rabbi Rothman.

Nothing like this had ever happened in America. It was a complete departure from practice, tradition and custom. We were all frozen. Wages were frozen, hours were frozen, prices were frozen, production was frozen into grooves. We Americans learned that it is possible to freeze even our volatile dispositions when we want them frozen only because we wanted to win the war.

Now we're like a restless river, breaking loose from the shakles of winter's ice, roaring out of our channels, heedless, reckless and in a hurry to get somewhere. People are tired of death, trouble and all the sundry woes of war. They are tired of the big woes and tired of the little ones. We're in a hurry to get on with living. We want the small familiar things of life returned to us. We want bacon and butter and beef steaks. We're in a hurry to decontrol.

We're seeking a new balance between wages, profits and prices, but the scales are juggling wildly as each segment of our economy throws its weight around. Labor wants to preserve the gains it made in wartime. Management wants to maintain its wartime level of profits, and a huge mass of consumers is supicious and fearful of both.

These are all natural inclinations. They are understandable. We are bound to have tension in a time of economic dislocation. We know that the days of decontrol are bound to bring disputes and differences. But the disputes and strikes are not synonymous. Disputes don't have to bring strikes.

Our economic dislocation today was not something which hit us with the unexpectedness of a stray bullet. We knew what we could expect when the war was over. Management knew it. Labor knew it. Government knew it. No one of the three was prepared. We all should have known and have been prepared to face this time of dislocation in a spirit of good will, good humor and give and take. We should have known that there will always be tensions when important readjustments in labor relations must be made.

We should have been prepared to face this period in a spirit of cooperation. Cooperation, gentlemen, is a wonderful thing. It works two ways. It's not alone getting the other fellow to work with you. Cooperation means taking the kinks out of yourself so you can work with other people. It makes for a balance.

Certainly we're seeking a new balance between profits prices and wages, but we need a little balanced thinking on the part of management, and we need a little balanced thinking on the part of labor.

I've been accused of being pro-labor, because I believe in unions, because I believe in the right of the worker to organize. I've tried to recognize and then I've repeated what I believe to be true about labor's rights, labor's ambitions and labor's hopes. I've tried to tell it honestly and straightforwardly. And management hasn't always wanted to hear it.

I've talked in tough terms to management. Two months ago, in a valedictory address to the annual meeting of the Chamber of Commerce of the United States, I told American management that it was going to have to liberalize or face the threat of economic liquidation. I think it is only a matter of record to repeat that I have talked straight and honestly to management.

Now, just as I talked honestly to management I want to talk honestly to you.

Business ignored public opinion for years, and you're heading in the same direction. Business thought it was an untouchable prima donna in the nineteen twenties. It didn't care who was crushed beneath its wheels when it was driving toward its own determined goal.

And you know what happened to business.

It's still groggy from the socks it got from an outraged public through a responsive Congress.

That can happen to you.

Let me tell you this, and when I tell you this, I'm not telling you anything you probably don't know: There's going to be more legislation to regulate labor-management relations.

It may be drastic. The temper of public opinion is bad enough to make it drastic. Just how drastic it is depends in part on you and in part on management. But you are not up against the tycoons of the business world today. You are up against the biggest tycoon of all — the mighty force of public opinion. You're

(Continued on page 856)

PERSONS

Altoona District, Central Pennsylvania Conference, reports modest gains of 298 in enrolment and 224 in average church school attendance. The Rev. H. F. Babcock, district superintendent, writes that the tide continues to rise throughout the district and that larger gains are expected.

The Rev. Charles L. Kinney, pastor of Centenary Methodist Church, Skowhegan, Me., had the privilege of baptizing his granddaughter, Karen Hallett, in the First Methodist Church of Winthrop, Mass., Sunday, Aug. 25th, at a private ceremony. Karen is the daughter of Mr. and Mrs. William T. Kinney, of 43 Taft Avenue, Winthrop. Two other babies were baptized at the same time. Karen's cousin, Suzanne, daughter of Mr. and Mrs. Charles A. West, and Sandra Lee, daughter of Mr. and Mrs. Russell H. Moulton, friends of the Kinneys living in Winthrop.

London (By Wireless) (RNS)—Eight hundred and fifty Methodist ministers throughout England took up new pastorates in the largest single shift in pulpits since the beginning of the war.

Bishop Arthur J. Moore, of Atlanta, Ga., presided over the annual meeting of the Southeastern Jurisdictional Council, Aug. 19-21. Bishops of the denomination's Southeastern Jurisdiction, clerical and lay churchmen and women composed the body which heard a report from Dr. W. F. Quillian, of Atlanta, executive secretary, and launched plans for promotion and expansion of Methodist causes in the jurisdiction. The council approved cooperation with the Southern Religious Radio Conference and voted to raise $21,000 for the Methodist Hour over radio networks in the section covered by the jurisdiction. Other participating denominations are Baptists and Presbyterians. The months of January, February and March were assigned to the Methodists for their broadcasts.

Approach to Bible Miracles

Boston (RNS)—To deal with the account of Jonah and the Whale as well as with other age-old miracles of the Bible, it is necessary to approach the sacred text in a scientific spirit, the Rev. Albert M. Casey, S.J., professor of theology at Alma College, Alma, Cal., told the annual meeting of the Catholic Biblical Association of America here.

"People say, if you can get rid of miracles you can better get people to believe the word of God," Father Casey explained, "but the scientific approach is to find out what kind of literature the prophet was writing. When you have done so you can better understand his meaning."

The Rev. Anthony C. Cotter, S.J., said many circumstances have contributed to the lack of clarity which surrounds many passages in the Bible. Among these he cited faulty translations, the accumulation of commentaries throughout the centuries and an unfamiliarity with the metaphors of the authors and with the social background against which the prophets lived.

The Rev. and Mrs. Victor P. Musk and son Gautrey, of Easton, Me., have returned to their home from England. They arrived at La Guardia Field, New York, on Aug. 21st, traveling by American Overseas Airways. Mr. Musk is pastor of the Easton and Mars Hill Methodist Churches, the pulpits being supplied in his absence by the Rev. W. H. H. Taylor of Bath, Me.

The cooperation of some 50,000 pastors is being enlisted by the missionary boards of 49 Protestant denominations and some 30,000 other pastors in addition through resident chairmen in over 3000 cities and towns, according to a statement by the Laymen's Missionary Movement. All former records are expected to be exceeded in this 16th annual observance of Men and Missions Sunday on Nov. 17, 1946 in the United States and Oct. 20 in Canada. As in the past, chaplains of the armed forces in both countries, and over a thousand theological students are also being enlisted to help in the promotion of this emphasis that the Christian mission is the task of laymen.

One hundred visitors, including virtually all the ministers of the Burlington District and a number of laymen are being organized to give Thursday, Sept. 5th, to evangelistic visitations. The program is being planned by the Rev. James A. Perry, district superintendent. Promoted on the theory that these smaller churches feed the churches in the larger centers, the workers will give to these small churches an evangelistic lift. The program will be carried on simultaneously in 10 to 15 small churches.

The Rev. Dr. Samuel Dupertuis, 79, of Norwell, Mass., French professor emeritus of Boston University, and retired member of the New England Conference, passed away on Aug. 27th at the New England Deaconess Hospital, Boston. He is survived by his wife and two sons, Dr. C. Wesley Dupertuis of New Jersey, and Dr. D. Milton Dupertuis of Pittsburgh. Funeral services were held on August 29th at the Hall Place Methodist Church in East Quincy, Mass., one of Dr. Dupertuis' former pastorates, with Dr. Daniel L. Marsh, president of Boston University, officiating. Interment was held at Mt. Wollaston Cemetery, Quincy, Mass.

The Delaware Conference, Central Jurisdiction, has set itself the challenging task of doubling its church school enrolment, with something to spare, by the end of 1948. Each of its 166 charges has set itself a definite goal of church school increase, the aggregate running to 19,232. Added to the present enrolment of 17,560, the proposed increase brings the 1948 conference goal to 36,792. If attained (and why should it not be?), this will be one of the most notable achievements of the whole Crusade.

Toronto (RNS)—Increase in membership of 150,000 in the 21 years since the United Church of Canada was formed by the merger of three denominations will be reported to the General Council, high court of the church, which meets in Montreal, September 11. On June 10, 1925, when the union was formally consummated, the membership was 600,522. Now it is 750,000 and ranks as the largest Protestant body in Canada.

Renewal of Samaritan Spirit

Grand Rapids, Mich. (RNS)—A renewal of the spirit of the Good Samaritan is urgently needed within the churches of America, Dr. Rockwell C. Smith, professor of rural sociology at Garrett Bibical Institute, Evanston, Ill., declared here at the opening session of the third biennial National Convocation of the Methodist Youth Fellowships.

"Young doctors and nurses need to go in increasing numbers to the countryside," said Dr. Smith, "to bring health and healing as from the hands of Christ. Young teachers need to go to the country school that the light of knowledge may pierce the barriers of ignorance in the minds and in the hearts of rural boys and girls. Consecrated young pastors need to go and remain in rural parishes until the rich and poor, the wise and the simple, the young and the old have the gospel preached to them."

New York (RNS)—Miss Muriel Lester of London, prominent British pacifist, will conduct a ten-week lecture tour of India this fall at the invitation of Mahatma Gandhi and Dr. E. Stanley Jones, U. S. mission leader, it was announced here by the Fellowship of Reconciliation, religious pacifist organization. Following her Indian tour, Miss Lester expects to visit China and Japan before sailing for the United States to address church groups in various parts of the country next spring and summer.

Geneva (By Wireless) (RNS)—The World Student Christian Federation adopted a resolution, at its first postwar general committee meeting here, asserting that various nations shared in responsibility for the growth of Nazism and the "terrible consequences of the totalitarian systems." The resolution was drafted mainly by committee members from the former Nazi-occupied countries and Germany. It asserted that lack of unity and vision, as well as selfishness, passivity and opportunism, on the part of other nations allowed the Nazis to develop their power.

The Lambert's Cove Methodist Church, Martha's Vineyard, Mass., where the Rev. John C. Vernon is pastor, celebrated its 100th anniversary during the month of August. This little church has a membership of only 23, but renders a vital ministry through the year and especially to a summer colony which comes back summer after summer. Speakers at various services throughout the program were the Rev. Dr. Ralph Decker, professor of New Testament at Boston University School of Theology; the Rev. Percy M. Spurrier, New Bedford District Superintendent; and the Rev. Dr. Ira W. LeBaron, retired member of the New England Southern Conference.

Among the Methodists attending the second session of the Institute of Pastoral Care at the Massachusetts General Hospital from July 15th to Aug. 23rd were the Rev. Jesse E. Benson of Maryland, the Rev. Ralph W. Bolick and the Rev. Kendall B. Burgess, both of Massachusetts. The Rev. Lemuel K. Lord of Salem, Mass., and the Rev. Ernest Shepherd of Concord, N. H., served as course assistants on the staff.

e Good Turn,—Then Another

ous and sympathetic young people of England Southern Conference gen- shared the loss of Mr. Larry Eisen- hen his watch disappeared during t visit to their summer youth cen- orth Scituate, Mass. When Mr. Eis- who is the recreation field specialist ivision of the Local Church, returned eadquarters in Nashville, Tenn., he check for $30, the contribution of gates with whom he had been work-

ting their spirit of generosity, Mr. g gratefully contented himself with dollar watch and contributed the re- in the name of the New England people to *Care*, the organization s supplying food packages for Euro- fferers.

Radio and Television

ng out that the next half decade will wn forever as the age of the com- ions revolution, as important in his- the geographical and industrial revo- of preceding epochs, President Paul glass, of The American University, nounced the inauguration of a com- reer curriculum to prepare men and for leadership in radio and television. king the announcement, President ss made public for the first time these ments:

e appointment of Gordon Hubbel, of program operations for Wash- Station WMAL, as chairman of the nd television curriculum and liaison member between the University and ustry.

e immediate erection of a 400-foot on and frequency modulation tower Artemas Ward Circle Campus of the sity by the Evening Star Broadcasting ny with studios from which the Uni- will televise at least an hour's pro- ach week.

e installation in September of a com- equipped communications laboratory as the Daniel Calhoun Roper Studio dent use and practice, located in the enter of the campus.

e publication of a 24 page illustrated re describing in detail the course of- and the opportunities in the field. The e of radio courses begins with the adio broadcasting, and continues with speech, radio announcing, radio act- ontinuity writing, dramatic writing, news writing, radio production, radio radio sales and promotion, radio op- s, radio in the school, and radio in ment. The curriculum will be co- ted through a radio workshop. A uent brochure will describe the pro- in television.

need for personnel in existing and standard AM stations, the opportunity l by the more than 3,000 frequency ation stations which will be erected in ext half decade, and the development vision stations will be met, President ass said, by professionally trained men and women, many of whom have already developed an interest in the field by specialized services in the armed forces.

Radio studies were first introduced by the University in cooperation with Station WMAL, originating station in the capital for the American Broadcasting Company, two years ago. Student enrolments have steadily increased, necessitating the complete career curriculum which is now being offered, Director Hubbell said.

President Douglass said that the university, as a result of the Lanham Act, is in a position to assure students enroling this fall of campus residence accommodations.

In making the announcement of the career program in radio and television, President Douglass pointed out that "the new communications revolution relates to the speed and quality of the transmission of information by spoken word, visual image, and auditory impression."

150 Years Ago!

When the Sesquicentennial Celebration of the African Methodist Episcopal Zion Church opens its session at Mother Zion Church, 140-146 West 137th Street, New York, on September 8th, an event of intense social significance is to be marked by the celebrants who will assemble from all the states of the Union and three foreign countries for two weeks to recount the history and mark the contributions of the denomination to world events.

The first organizational life of the American Negro began when a small group withdrew from the John Street Methodist Church in 1796 and formed their church body. This event was an index to freedom which was the then far-flung dream of the enslaved Negro and gave rise to the spirit which eventually culminated in emancipation.

The history of the A.M.E. Zion Church is a large slice of the history of America. Twenty years after the Revolutionary War was won a dozen liberty-loving Negroes demonstrated the capacity of black men for organization and citizenship in forming a church that has 150 years of history. Paralleling the progress of America this independent Negro church advanced along the lines of the country's frontier, from Boston to Washington and to Pittsburgh within the first half century of its existence. Although filtration in the South was retarded by slavery, it extended its borders through several southern states before the Civil War, and when the emancipation came, quickly embraced the South and swept across the plains of the middle west to establish itself on the Pacific Coast in 1869.

Although passionately believing that there should be no segregation in the church, Zion Methodism recognized the fact that the ever-migrant Negro needed a spiritual haven and wherever the trend of population indicated influxes of the people, the denomination was there in the vanguard of each migration, establishing churches, setting up social service and giving Christian tone to the new civilization as far as its influence would reach.

Dr. H. Philbert Lankford of San Diego, California will introduce the subject matter concerning Zion's contribution to America when he speaks on the subject, "Methodism and the Negro" on September 12th and will be followed by the Rev. Arthur Marshall, Jr. of Syracuse, N. Y., who is to speak on "Harry Hoosier and Bishop Asbury," and Mrs. Creola Bernice Cowan of Philadelphia, whose address is on "Barbara Heck."

Goodwill Reports

More than 12,000 physically handicapped persons, many veterans, found jobs and rehabilitation training through Goodwill Industries in 1945. Oliver A. Friedman, executive secretary of the National Association of Goodwill Industries, issued this figure in his annual report. He explained that only about two-thirds of the nation's 93 autonomous local Goodwill Industries reported their activities.

Estimating the work of the local Goodwill Industries not reported for 1945, Friedman said Goodwill Industries employed at least 16,000 people in that year. Of these, about 84 per cent are handicapped persons.

Four and a half million dollars in wages paid in 1945 are reported by the National Association of Goodwill Industries. Accounting for local activities not reported, the executive secretary estimated that handicapped workers and trainees received nearly six million dollars in "opportunity wages" through the Goodwill Industries last year.

The service of Goodwill Industries is to provide rehabilitation for the nation's handicapped persons and offer sheltered workshop opportunities for those more seriously handicapped individuals who cannot readily be taken into commercial industries. Founded over forty years ago, Goodwill Industries. today are taking the veterans' problems as a part of their normal activities.

Friedman pointed out that for every permanently disabled veteran, each year the United States has five people seriously handicapped through accident or illness.

Handicapped persons in Goodwill Industries find jobs suited to their abilities in cleaning, repairing, rebuilding and selling household discards. Discards come to Goodwill Industries through the familiar Goodwill bag, collected by the Goodwill truck, symbols of rehabilitation services in the 93 communities that have Goodwill Industries.

In 1945 the "opportunity wages" paid to handicapped workers and trainees in Goodwill Industries shops amounted to 56 per cent of the combined total budgets of local Industries. Another large share of these budgets, Friedman declared, went to non-productive services, such as therapeutic work, social service and community welfare activities.

Income from which these expenses were met in 1945 totaled more than nine million dollars, according to the report of the National Association. Of this, 84 per cent was a direct product of industrial operations, through salvage sales and sales in the Goodwill Industries stores.

The National Association of Goodwill Industries has a working agreement with the Federal Office of Vocational Rehabilitation. Many of the local Industries have been cooperating closely with the Veterans Adminisration in training handicapped victims of World War II, according to the national executive secretary.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Sept. 15.

THE PERILS OF GREED. Exodus 20:17; Proverbs 11:23-24; Luke 12:13-15.

The Climax of the Law.

"Thou shalt not covet" is the tenth and top-most commandment. It goes deeper than any of the other commandments. For out of covetousness stems most of man's sins. It goes down of itself into man's secret thoughts and feelings. It is the negative of "thou shalt love thy neighbor as thyself."

Positively stated this commandment is an attempt to break the mastery of things we call "possessions" over the finer and more spiritual qualities of life.

Jesus had to take some of the other commandments and deepen them for his disciples but he did not have to touch this one. There is something essentially sub-human in "desiring enviously that which belongs to another."

Covetousness is one of the termites that eats out the soul unnoticed by one's own self or by the neighbors whose goods are enviously desired. Then comes the outward act and the ruin of life or community or international good will.

Why Be Specific?

We may write our own list of the goods we covet. The tenth commandment was painfully specific. "Thy neighbor's house, thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass." Then in one covering statement everything else was included, "nor anything that is thy neighbor's."

The reason it is necessary to be specific in this commandment is that we apply it to the things we do not want.

Physicians have to include a neighboring doctor's patients, farmers must add adjoining farms, preachers who do not crave farms might well include a parish served by a neighboring minister. Unless the list of possessions is specific and vocational this commandment oozes out into "an almost imperceptible flow" of sins. In other words it may mean a pious generality generally applied to the covetousness of someone else, instead of the possessions of a neighbor.

Greedy Nationalism.

It is when this commandment gets into the relations of neighboring nations that it gets tough. One can only wonder why the Hebrew people did not make it cover their attitude toward the Canaanites. A Hebrew would have easily explained that dwellers in Canaan were not neighbors. They might have even said they were "lesser breeds without the law."

Unhappily for a world always on the verge of war because of national covetousness a good many patriotic, nationalistic Christians, to whom in theory all people are neighbors, have not made this commandment cover the envious desire of their nation for the territory, the trade or the prestige of another nation. And until this commandment rises above the personal plane no Christian international relations will be possible.

Converted Covetousness.

It is possible to convert covetousness into a wholly legitimate desire for personal character or national greatness. One may rightly desire for the disinherited more of the good things of life. This might lead to a willingness to share with the underprivileged some of the things we regard as good for us.

Men may vie with each other for efficiency in workmanship. Firms may compete with other firms for the production of the best articles for the market. Ministers may covet the hard earned skill of another minister in pulpit or parish and go out and pay the price for such ability. Physicians may extend themselves to the utmost in improving over the skills of their fellow physicians in the cure of human illness.

All of this covetousness to the point of making one's life full of spiritual values is legitimate. But envy is never legitimate in this process of the conversion of covetousness.

Billion Decrease in Churc Giving

The National Stewardship Institute compiling a statistical survey of the finan support rendered the churches of Ame during the last quarter of a century fo that church giving had fallen off more a billion dollars in contrast to the incre population, greater increase in church m bership, almost doubled national inc and multiplied expenditures for both t and luxuries.

The total expenditure for luxuries has increased to the point where at $25 is being spent for luxuries for every lar given for religious education and acter-building purposes.

The survey reveals innate selfish greed for gain and thirst for power w unrestrained, may lead to a third world declared Dr. Charles V. Vickrey, presi of the Golden Rule Foundation and chairman of the institute. While relig educational and character-building age ready for service are tragically handica by lack of adequate financial resources which to cope with so great an epoch-ma opportunity in competition with hea financed government, secular and lu vending agencies.

Our present support of the church amo to but little more than a penny per less than a nickel a day, Dr. Vickrey ad

Instead of increasing at the bewilde pace set by science, industry, military other secular activities, the church an lated agencies during the past 17 years actually suffered a serious decrease in contributions for their support. This i spite of the fact that during this period *membership of religious organizations increased more rapidly than the popula* and the per capita income has approxim doubled; but contributions to church character-building agencies have dec both in total of dollars and in percenta income contributed.

The statistics of 25 national religious ies from 1920 to 1945 revealed that d the 13 year period from 1920 to 1932 i sive, the total gifts ($5,534,906,178 for 13 year period) was more than a billion lars ($1,055,345,483) greater than the am ($4,479,560,695) contributed during more recent 13 year period, from 193 1945 inclusive.

This 19% decrease, totalling more th billion dollars, was in spite of the fact the number of members reported incr from 12,359,545 in 1920 to 30,628,67 1945; our national income increased $69.8 billion in 1920 to $160.2 billio 1945; our per capita income increased $655 to $1,194. But during this perio average percentum of income contribute churches and related charities decreased 3.49% for the earlier 13 year perio 2.01% for the recent 13 year period, an percentum of income contributed in struck an all time low of 1.35%.

The highest percentage of giving reached in the depression year of 1932, the financial support of churches amo to 5.25%.

If contributions from the entire ch

embership (numbering 72,492,669 Protes-nts, Catholics and Jews) decreased at the me rate that was officially recorded for the ,628,673 reporting, the total decrease for e support of religion and related charities uring this period was more than two bil-on dollars, and if the nearly 65 million non-urch members were as negligent in giving privately supported, public service institu-ons as church members were, the total loss seriously under-financed religious, char-cter-building and welfare agencies during is period was not less than four billion ollars.

On a Wide Circuit

W. W. Reid

Parish Church

I am your parish church.

I am of stone, and brick, and wood. But am of more: I am of the faith, and love, nd devotion, and hope of your fathers and nothers; of the belief of yesterday in today; f the plan and anxiety of yesteryear for the Christian virtue, and sturdiness, and char-cter of this generation. Prayer, and thought, nd deed for you and for your children are n my foundation stones.

I am not of the past: but I am of today, nd I look confidently toward tomorrow. I express your care, and affection, and concern or the infant carried to the font; the child n the kindergarten; the youth seeking truth, nd light, and life; the man and woman entering my doors for respite from life's strains, for guidance, for fellowship, for re-covery of spirit, for renewing of faith in God and in man. I serve them as you strengthen and encourage me to serve.

I am an altar for those who would ap-proach our God to sound His praise, to plead His forgiveness, to seek His companionship. I am a school for those who learn to do God's will, to help build His kingdom.

I am the judgment of God and the com-passion of His Son in our community. From my pulpit there are declared the eternal veri-ties, and the application of those verities and of Christ's teachings to the issue of home, and community, and industry, and national and international welfare; sin, and unright-eousness, and injustice, wherever found, are brought into the open, denounced, corrected. From my hands and heart there are dis-pensed charity, and love, and justice—in the name and in the spirit of Jesus the Christ.

I am of our community, but I cannot be confined to it: I am of the world community. I have ties of love, of fellowship, and of ser-vice with men and women and children in every corner of the earth: I tie you to fellow Christians—yes, to those who know not but need our Christ—of every race, and color, and creed, on every distant shore, of a thou-sand different tongues, and of many stages of culture. From my door there is a path to every hamlet and city on earth—and the traffic is two-way: I bring to you from the neighbor village and from distant *kraals* and *hsiens* the whole family of God—your broth-ers and sisters in Christ and in need of Christ.

I am your parish church.

Parents—Wake Up and Act

JOHN EDGAR HOOVER

The nationwide observance of Religious Education Week will, I hope, leave a deep impress upon the hearts and minds of all Americans. The lack of pur-poseful religion hinders democratic growth and eliminates moral conviction in the attitudes and actions of people.

In turning back the pages of our country's history, we easily recognize the caliber of the men and women who founded this nation. Seeking to escape from oppression and persecution, our forefathers brought to these shores a moral solidarity which helped to firmly launch a new nation. During the intervening years, the complexities of life have increased, causing society to be faced with manifold problems. Time-honored customs and institutions are becoming sadly neglected. The home of yesterday has undergone new changes and in many instances, the family unit has been shattered by individual selfishness.

Parenthood has become more difficult and the question of child training has become more complex. Many parents have failed to meet the task of properly guiding their children through an era of behaviorism that is vastly different from a century ago. This failure, whether it is due to unwise methods of teach-ing, ignorance, indifference or lethargy, has caused a multiplication of anti-social acts on the part of youngsters which should be of grave concern to society. We cannot hope to maintain our ship of state on an even keel if it is to be lashed and buffeted by the angry waves of crime.

Crime has existed and will continue to exist as long as man's will is influ-enced and overshadowed by evil desires. Its steady increase becomes a pernicious problem. If we are to remain indifferent to such a problem, we fail miserably in our duty as citizens. Indifference to crime connotes disdain for democratic ideals. Such inertia is a gamble and places America's future on the shaky ped-estal of chance.

Sharp Rise in Crime Since End of War

In 1945, as our country was binding up its wounds following a global war, the crime register was at a high level. A total of 1,565,541 major crimes were committed last year representing an increase of 12.4 per cent over 1944. Sharp rises were noted in many crimes of a serious nature such as murder, robbery, neg-ligent manslaughter, burglary and auto theft. Forty-nine per cent of the burg-lars, 61 per cent of the car thieves, 30 per cent of the rapists, 35 per cent of the robbers, and more than 33 per cent of the thieves were youngsters under voting age.

The figures speak for themselves. Teenagers had the misfortune of growing up in a world unsettled by war. Our society suffered from maladjustments which vitally affected the progress of youngsters and often led them on the road to crime. On the other hand, the seeds of youthful crime have been sown in broken homes. The present mounting crisis in juvenile crime may be traced back to parents who threw over their responsibilities in favor of their own selfish ends. Case histories concerning youths in crime usually tell the story of broken homes, neglectful parents, immorality and many other parental delinquencies.

Parental Guidance Lacking

Children, who need love and guidance to prepare their minds and bodies for the serious business of adulthood, are often left to shift for themselves. I recall the case of Robert, age 16. On one occasion, he entered a small liquor store and ordered a pint of whisky. Upon being required to show his Selective Service card, the youth pulled out a .32 caliber revolver and told the proprietor to place the contents of the cash register in a paper bag. Robert got away with $84.00.

An hour later, he entered a tailor shop intending to rob it. The proprietor frightened him away but not before Robert fired a shot at the ceiling. Early the next day Robert attempted, while masked, a holdup at a bar. A customer threw his empty beer glass at Robert and missed, whereupon the boy fired a shot at the customer which entered the ceiling. A few months later, Robert was

(Continued on page 858)

Actors' Kitchen

HENRY CHARLES SUTER

A Story of Methodist Public Service

Located right in the heart of New York City's theatrical district, Actors Kitchen is a haven of rest and diversion. While an old Broadway actor was reminiscing with his cronies, awaiting the dinner hour at Actors' Kitchen, his conversation cited one of his favorite roles of playing Santa Claus at Macy's, ushering in the Christmas season.

"But it was a dangerous job," he said earnestly. "It was the children. They always had colds. They'd keep sneezing and coughing into my beard as they wispered their Christmas wishes. That beard had me worried. I used to rinse it out three times a day. For bad sneezes, I used kerosene."

Just recollections of an old Broadway custom, when old-timers gathered nightly in the brightly lighted basement dining room of the Union Methodist Church; a haven for once-famous show people.

About ten years back, when a particularly unfortunate case came to light, the idea began for dining and lounging quarters for needy and unemployed people of the theater. Over the luncheon table, Selena Royle, William Sauter and Bessie Beatty—all prominent persons of the entertaining platform—launched plans for an Actors' Dinner Club where assistance could be proffered without assuming charity.

This developed into what is now known as the Actors' Kitchen. So in the old church building on West 48th Street, just a stone's throw from Broadway, thousands have been fed and cheered. Now under the supervision of the pastor, the Rev. Dr. C. Everett Wagner a wide variety of activities go on daily in the building. Dr. Wagner came from West Virginia about a dozen years ago to take charge of the church close to Tin Pan Alley, and the once notorious Hell's Kitchen, and his project has become unique in ministerial records.

Every Thursday night a turkey dinner is served, followed by a two-hour vaudeville program of old-time talent. Many well-known people have been there to applaud — Dorothy Gish, Fannie Hurst, Channing Pollock, and Ruth St. Denis, to cite but a few. Much of the kitchen's silverware was given by Lynn Fontaine and Alfred Lunt. Soup is served on plates presented by the songwriter Larry Hart, and various pieces of chinaware were donated by Gertrude Lawrence, Ina Clair and Katherine Cornell. At Christmas time, Helen Hayes often attends to help finance the festive season's dinners.

The only thing requested of an indigent actor seeking a meal at the kitchen is some authentic credential. None but Jack Derring, manager of the kitchen, himself a former vaudeville dancer, knows who are "guests" and who are paying customers at the gay, tangerine painted tables.

Three completely outfitted kitchen units in the church building are in constant use, turning out favorite dishes. The dinner price never varies, namely, thirty-five cents, and no charge for a second helping. Thursday evenings as many as 400 dinners have been served. One who often visits the kitchen is from among the once wealthy actresses, who has passed her three-score years and ten. Yet she is still keen at telling talent among the younger generation, being an enthusiastic coach.

Thus, Thursday evenings, the rough-boarded little stage in the kitchen, lit by naked electric lights, becomes the magic scene for performers and spectators alike. "Props" no longer called for create "atmosphere" for the actors. Performers slip into scenes with the agility of ancient disipline. Entertainers may be in work attire, even to the extent of newspapers peering from the holes in their shoes, but all this is overlooked when they rush into action.

All these recruits for service on the stage, whether poor or prosperous, ancient or modern, talented or "hams", come from a vast cross section of stage attractions, once enthralling the whole country, now still clutching, as it were, the twilight of their careers, or the attentive emotions of their audience.

(Continued on page 858)

Today, in Austria

Robert Root

As she ordered her second dessert, the khaki-clad American girl in the swank army-occupied hotel at the center of Vienna complained she was hungry.

She was worrying about calories—but unlike fatter girls at home, she worried about getting *more,* not *fewer.* The army had cut the daily ration from 3,900 calories a day to 3,600, then on down to 3,300. In addition, she got her PX candy and peanuts and so on. So she wasn't being mean or bitter—but she did ask the favorite waiter to get her second dessert.

I reflected that the 700 calories which the Viennese outside that hotel were officially supposed to get daily were just *one-fifth of* what made her "hungry." (Since then, things have improved a bit—now the calorie level in Vienna is only about half the 2,500 calories which dietitians consider a health minimum!)

An International Red Cross official told me that everyone in Vienna was hungry—even those who could buy on the black market. This is indicated in little things. I saw people going with empty bags to "shop," but some crates of lettuce were all the food I saw being sold. I saw many people digging greens. I saw gardens cut into the sod of a park in the center of the city. I saw food lines waiting, interminably.

The food crisis in Vienna is as simple as a wheat roll. During the spring, school children received a daily supplementary meal of a bowl of soup and a roll. But because of the wheat crisis, said the Austrian food minister, shaking his head, they had had to drop the roll from the "menu."

"The roll is much needed," said the minister.

I saw one of the soup kitchens, where soup was brewed for 21,000 of the 126,000 Viennese children being fed. A sample given us tasted flat, but it was nourishing. Into it was going whatever outside friends would contribute—flour, bacon, dried peas, carrots. The Protestant churches contributed some.

We went out to a school to see the soup being distributed. Spindly-legged adolescent girls stood in line with varied tin and china vessels and sat down to clean up the soup hungrily. On the wall was a sign with flags of the four Allied powers: "The school children of Vienna thank all their friends for the care of their feeding."

One in ten of the Viennese children was more than six pounds underweight. The principal here said that all the pupils had been underweight during the war and, while some have gained a little during this feeding, "all are hungry" still. She judged four out of five were undernourished.

This general soup distribution is only one of many humanitarian feeding projects in this city which is known as one of the darkest in Europe this side of "the iron curtain." A woman of the "Swedish Save the Children" group told me they were feeding 27,000 children between 3 and 6 years old with food brought by 15 trucks from Sweden. Seventeen canteens of the Swiss Red Cross were feeding children from 6 to 14 years of age. The children who are worse

hat is, 30 to 40 pounds or more under-t—are taken by the latter organization itzerland to eat good food in private s for three months.

this, happily, the churches are not for-g or being forgotten. At a bombed-out ad station, I saw a coach-full of Evan-l children being sent, under the aus-of their church, to church members' s in rural southern Austria, where food ore plentiful. The Swiss Quakers and vship of Reconciliation, with aid from American Friends Service committee, a hostel where some of the neediest en of the city are being cared for, and ame groups are feeding those over 65 a soup kitchen.

e Friends committee, with wide inter-minational support in the United States, n expanding work in Vienna. I visited, xample, a machine shop where young ntices received milk and chunks of but-rom the Quaker organization—though merican guides happened to be a Meth- and an Evangelical and Reformed! with the supplementary feeding, some ese boys became so weak from time to that they had to be taken to labor rest es—where the Quakers also were giving We visited a Russian-zone school e, in addition to the general feeding, ndful of the most needy adolescent boys ood from the committee. The principal how pupils become so faint in class have to be taken to lie down, and how ers have to make allowance because the ry students are not quite so bright as al!

aw firsthand that the World Council of ches, with the support of Church World ce in America, had provided supplies. head of the interdenominational recon-tion committee in Vienna took me dly to show me around the former or-age, which has become the Protestant house.

ere we saw big piles of goods which the s churches had sent in. In the ware-e also were big boxes of cloth, sewing nines, and numerous sacks of white Kan-lour, which had been sent from Church ld Service, through the World Council. of the most touching sights was seeing little girls, munching crusts of dry bread h they had brought to a church nursery ol here, as they sat down to feel wonder-y of the white flour which was being ibuted to their countrymen!

Baptist pastor told me how distribution hese goods is handled. He is a member he interdenominational committee and, pastor, gives the addresses of the needy is church. These have received potatoes, r, shoes and clothing.

Methodist representative also is on the mittee. How much the Methodists need help is indicated by the statement of the hodist superintendent to me that lack of l was primarily responsible for the death ing the winter of 30 persons in Vienna's est Methodist congregation of 250.

eaders of the Reformed (Presbyterian) rch told me that 80 members of their big nna church had received food and 200, hing, from the interdenominational group.

(Continued on page 859)

No National or Religious Boundaries

GEORGE F. BAKER CLINIC

We want to congratulate our Catholic friends on that splendid bequest of Mr. Joseph P. Kennedy for needy children. No religion can exist which does not care for the little ones. At the same time we want to call to our readers' attention certain less heralded undertakings by the Protestants. We refer to camps for diabetic children—the Clara Barton Homestead Camp for diabetic girls in North Oxford, Mass., established by the Association of Universalist Women, and the Tonawandah Camp for diabetic boys in New London, N. H., made possible by the General Alliance of Unitarian and Other Christian Women.

Grateful diabetic children willingly subject themselves to a scientific test.

The camp for girls was started over fifteen years ago. This year it has accommodated 145 diabetic girls who have been in the camp for two or more weeks each. The expenses of the undertaking are paid in part by the children in proportion to their ability to pay, and in part and to a large extent by the Universalist ladies, who also furnish the grounds, housing and personnel and in fact, all the equipment, save the medical supplies and the salaries of laboratory technicians and Deaconess trained nurses which are contributed by the Diabetic Fund of the Boston Safe Deposit and Trust Company.

The Tonawandah Camp has had its first season this year. It would not have been inaugurated had not the Unitarian ladies furnished the incentive and initial funds. Twenty boys were anticipated but as soon as the camp was announced it was so popular that eventually eighty boys were received to the mutual pleasure of Mr. and Mrs. Elmer E. Bussell, the owners of the camp site who supervised the camp, the Unitarian ladies and the Advisory Committee of the Diabetic Fund, although this quadruple growth of membership became somewhat of a financial suprise to the latter group. But diabetics and their friends don't worry when it comes to money as the Methodists have good reason to know.

For the building program of the New England Deaconess Hospital, a hospital which by its constitution the Methodists control, the quota allotted to the diabetic group was $198,900. Already for some months that quota has been collected and of it the Deaconess Hospital now holds $176,594.24 in cash and in fact the guarantee has been raised from the original $198,900 to $200,000.

In addition to the above, in December 1943 the hospital received from the estate of Miss Bessie Garritt, a Congregationalist friend of one of the doctors,

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Utopia Is Production

(Continued from page 849)

up against the tens of thousands of American people who are fed up to the eyebrows with some of labor's indefensible practices. And just as surely as an outraged public twisted industry's arm until it cried for mercy, it will twist yours if you persists in those practices.

What do you do that's wrong? Let me tell you what I think, and let me tell you what other people tell me about labor — and I don't mean labor baiters when I say other people. We can skip them. When I say people, I'm talking about decent, reasonable people who want to be your friends.

But they are not going to be your friends if you persist, for example, in jurisdictional strikes. I know of nothing which outrages the American people more than a strike because two unions can't agree on who should do what work and who should collect dues from whom.

The jurisdictional strike is the one which has plagued Hollywood the most. Some of them have not only been outrageous but ridiculous. They have been so ridiculous that comedians have used the arguments involved as meat and substance for their jokes.

Gentlemen, the jurisdictional strike has done more to hurt the cause of labor than any other single thing. It cannot be defended on any grounds at all. It is without justification as a political strike and almost worse because it happens oftener. Public conscience has outlawed unfair methods of competition whereby one business concern tries to put another out of business. Public conscience is no less determined to outlaw the jurisdictional strike.

I want to say to labor that it will either outlaw the jurisdictional strike or Congress will outlaw it for labor.

You don't want the government in your union? You don't want drastic legislation? You want to go ahead without government shackles and handcuffs? Very well, gentlemen, then disipline yourselves. If you don't discipline yourselves, you're going to get disciplined in a way you won't enjoy.

It is your job just as much as it is the job of management to avoid strikes. Of course you'll have disputes. There will always be disputes. But, I repeat, disputes need not develop into strikes. Your stake in stamping out strikes is as big as the employer's. Your stake in continuous and expanding production is just as big as management's.

We here in America need production more than ever. The whole world needs production. What threatens production threatens our whole economy. It threatens our futures. It threatens our hopes of an ever-rising living standard; our hope of an ever-larger number of people having more things because they are making more things and thereby are able to buy more things.

When I say I stand for full production, am I talking only as an industrialist or only as a manager? Am I expressing a viewpoint held only by management here at home — by American industry? If you think so, let's look abroad a little. Let's look at Great Britain. Great Britain is controlled by a labor government. And one of its first acts was to mobilize the nation for all-out production.

The British government told the British workers it would lead them to Utopia. And when it took over, it told them this and told it to them plainly:

Utopia IS production.

Let's pause at this point and ponder that phrase: Utopia is production. What does it mean?

I think it means just this: We're not going to get the good things of life unless we make them.

And that, in substance, was precisely what the British labor government has told its people.

The Prime Minister called on British unions to drop any "customs or rules" which might hamper full production. He called on employers to toss out all "restrictions on output calculated to create artificial scarcities."

And that was only a beginning. Sixteen hundred union officials were called to London to meet with the Cabinet. The conference discussed practical steps which unions might take to make the government's production drive successful. Then the Cabinet met with representatives of large employers' associations. Both these conferences were followed by similar meetings in the principal industrial centers throughout the nation.

Britain, under a labor government, is production conscious. Britain is trying to eliminate all practices which drag against production.

You say I'm talking like a manager? Then look at France. France has a pro-labor government. And France is determined to increase her production. France is determined to raise the productivity per worker from a low to a high level. The program has the full support of every political party—from left to right. French unions are underwriting full production. They have accepted a modified piece work system by which a high output per worker is duly rewarded. France, like Britain, knows there is no hope outside of production. These governments tell their people this: Give us more production or we're doomed.

Do you still think I'm talking from the viewpoint of industry? Then look at Russia. Here is the great paradox of all the times. Communistic Russia is employing capitalistic techniques in an all-out drive for production —and here in capitalistic America some of us seem determined to scrap these various production methods. That's the paradox.

Russia has recognized the value of incentives to production. She has gone to extremes with them. She has adopted a widespread use of incentives, but she's tacked on a pacemaker program. That's too much, ar that's going too far. That burns men ou We don't want that here, but it proves point: While here in capitalistic America, i centives to production are widely opposed b labor, communistic Russia is using them boost production.

Now am I talking like an industrialist? you still think so, let me quote this: "I creased efficiency is the way to higher wage lower prices for the consumer, a better ma ket for your product and a more secure j for you. Increased efficiency does not mea speed up when accomplished through unio management cooperation."

That's the end of the quotation, an gentlemen, I didn't make that up. That isn management talking to labor either. quoted that directly from *Labor's Month Survey*, an excellent publication of the Ame ican Federation of Labor.

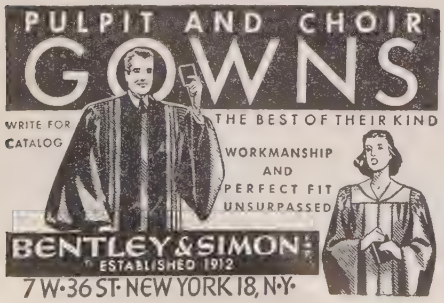
I think it all adds up to this: Let's pull t gether to increase production. That mea the elimination of make-work practices; th means the elimination of feather-bedding that means the elimination of work sto pages, slowdowns, and the elimination strikes.

I think this is the great challenge to fr labor and free management today: The who world is breaking its neck trying to emula American production methods, and we' breaking our necks trying to run away fro them.

If we're going to continue to furnish lea ership to the world, we can't afford to aba don the doctrine of production and swing the snare of the philosophy of scarcity whe all the rest of the world is running counte fashion.

In my opinion, the American union tod which does not believe in full production doomed to oblivion as something anti-socia The progressive viewpoint today is one whic puts production paramount and condemn the creed of scarcity as something to dropped down a sinkhole.

I'd like to see this union and every oth union adopt that thought. I say this unic particularly, because you and I are partne in the same industry. It is a great industr It's a unique industry. It has drawn togeth enlightened, imaginative, adventurous me in all its various branches. This motion pi



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Religion in Art

Walter L. Nathan

gène Delacroix (French, 1798-1863)

Christ on the Sea of Galilee

rrow rules and academic routine en-
ge mediocrity in art. The true genius
not be shackled; he creates his own
This truth, now generally recognized,
long years of struggle to establish. Eu-
Delacroix was one of the leaders in
ght for the artist's right to self-expres-
He scorned the superficial idealism of
lassical school which, as he said, tried
each beauty as one teaches algebra." A
man with few intimate friends, Dela-
in violent forms and sonorous colors
ed forth the emotional experiences of
mpassioned soul.

seems quite natural for an artist of his
erament to be attracted by the dramatic
of Christ on the Sea of Galilee. He
ed it in several paintings, some of them
in the museums of Baltimore, Boston,
New York. The most impressive one is
ersion in Portland (Ore.). It is almost
owering in its directness and emotional
on.

mic has gripped the travelers aboard the
craft. Only two of them are still row-
bending their last energies to the futile
A third desperately reaches out for the
wept out of his hands by the tremendous
into whose trough the boat has crashed.
of the men clings to the bow in mortal
others are too stunned for purposeful
n. The howling wind, the roar of the
s as they race by under the tumultuous
drown the cries of anguish that break
the men's lips. Abrupt movements in
irections, crisscrossing and spiraling lines
d, in the original, the feverish, sharply

Courtesy, Portland (Ore.) Museum of Art

contrasted colors—convey, as it were, a physical sense of imminent disaster.

In the midst of this uproar our eyes follow the terrified apostle's excited gesture to where Jesus rests in quiet slumber. The serene beauty of His face and figure, collected and calm against all the writhing forms around, allays our fears at once. What peril could destroy us while we are with Him?

This is what the apostles learned in the storm on Lake Genezareth, and what Delacroix in this picture brings home to us. Matthew, Mark, and Luke told the story of it in nearly identical words, and through the ages rings the Master's exhortation: "Why are ye fearful, O ye of little faith?"

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industry of ours pays the highest wages
ll industry. It wants to pay even higher
es. It looks ahead to steady employment
two things—higher wages and steady
loyment.

ut both must come out of production. If
on the management end and you on the
r end work hand in glove together, it
assure us all good jobs for all our times.
t is, if we work for more and more pro-
ion. After all, it is not the hourly stand-
which determines a man's real pay—it's
t he produces.

Ve'll get full production only as we main-
good relations. They ought to be bet-
than good. They ought to be the best of
industries. If we make the best pictures
he world, and if we pay the best wages
ll the world, then we ought to have the
internal relations of any industry. And
e's no reason why we can't.

Ve have already made a step forward. I
delighted to note in the recent Holly-
d strike settlement the adoption of a pro-
on by all parties to the effect that "all
contracts shall pledge the local unions
settle disputes among unions by arbitra-
." Strict adherence to this provision can
more than anything else I know to bring
ustrial peace in our industry.

here are certain factors in our industry which simplify the way of leadership for all of us.

I'm proud to tell you this: I know the producers in this industry. I know them all. I know what they think, and I don't know of a single one of them who isn't in favor of collective bargaining. That's an industry condition of which I'm very proud. I say again, that should simplify our efforts to work together.

I know you men in labor are just as anxious to avoid strikes as the producers are. If there's a firm determination on both sides to avoid strikes, they won't happen.

We can't be too hidebound in sticking to our rights. Management has the right to the lockout but it rarely uses it; labor has the right to strike, but it should rarely use it. There are times when rights can mean ruin.

It is no exaggeration to say that the motion picture industry sets the styles for half the world. There isn't one of us who isn't aware that the motion picture is the most powerful medium for influencing people which man has ever built. But it's not enough to say just that and be smug in such success.

We can set new styles in thinking. We can set new styles in living. And two new styles need setting now.

The doctrine of production must be made completely popular. It must become the style.

The doctrine of arbitration—give and take—must be accepted as the natural, normal thing to do. It must become the style.

These two things lead to security; they lead to higher living standards; they lead to higher moral standards. These things spell Utopia as you and I conceive Utopia to be.

All through history, the socialists of the world have promised the workers the good things of life. They have promised them Utopia. But it has never failed yet that when socialists win their way to power they tell the workers that the way to have the good things of life—the way to have Utopia—is only through production.

You want security? I'm for that. You want a strikeless industry and steady employment? I'm for that. You want to feel that you belong to this industry and that you share in it? I'm for that.

We can have all these things. Production will give us all these things. But they are impossible without production. We must make things before we can have them. No Aladdin's lamp will bring them to us; no fairy godmother will wave her magic wand and dump them in our laps; there's no rabbit in the hat. We've got to make what we want before we can have it.

Having the things we want spells Utopia. Utopia now and always *is* production.

Parents—Wake Up and Act

(Continued from page 853)

sentenced to serve a total of twenty to forty years in prison. He had been charged with robbery, grand larceny, assault and carrying a firearm.

The boy's mother had been dead for about three years prior to his criminal activities. His father, a weak, ineffectual individual, was away from home on business most of the time. He was extremely indulgent with the boy, and as a result, never won his respect. The father supplied Robert with daily spending money, often as much as $15.00 in one day. While the father was away, the older sister who cared for the house, was unable to control Robert. The youngster was obstinate, independent, disagreeable and rebelled against the ordinary standards of society.

Indictment Against Society

The primary responsibility for youthful offenders must certainly rest somewhere. At an age when understanding guidance is needed, youngsters more often than not are deprived of worthwhile counsel and are left to their own resources.

We cannot lightly pass over the thousands of cases which constantly come to our attention in which young people have made disastrous mistakes which bring destruction to their lives and to the hope of their parents. The arrests of youngsters do not constitute a pleasant picture. It falls far short of the ideal of American citizenship. It is an indictment against constituted society, against the indulgence and apathy of the public, that a nation such as America bows under the disgrace of a set of circumstances in which children under voting age lead a criminal parade.

Such a breakdown in our youth represents a danger to our democratic institutions and reflects a lack of respect for the processes of law and order. There is a need for inspirational education of youth—education that will teach children the necessity and the value of good citizenship as well as the utter futility of crime.

In most instances, juvenile offenders result when adults have fallen down on their responsibilities as educators. Oftentimes, youths have been lured into crime because adults have failed to provide proper outlets and upbringing. Too many cases of young offenders reflect laxity in early discipline, indifference on the part of parents and neglect by the community.

Prime Responsibility Lies with Parents

Parents, who are the stewards of the home, have the prime responsibility to teach their children. In the home a child is taught to walk, to eat, to talk, and must be taught to obey the laws of civilization. Without such obedience there will be chaos. Without a deep sense of respect for the law and order of the home there can be no respect for the law and order of the community.

It is increasingly evident that a lack of moral responsibility is a serious causative factor in crime. Proper religious influences can assist greatly in combating juvenile crime. Lack of moral responsibility in a child means, in most instances, that parents are indifferent to God and the necessity of religion. If parents want their children to obey the spirit and the letter of the law, and in all ways cooperate in maintaining law and order and to advance the common welfare, they must begin early with religious training in the home circle. Parents can make the most of their opportunities for the moral and religious development of their children by both formal and informal training.

Because a child has a highly developed power of imitation, the example of the parents is far-reaching. Parents must not preach religion and not practice it. In your desire to round out the social and religious training of your child by regular church attendance, you cannot hope for success if you fail to accompany your son or daughter to religious exercises.

Action of Parents Imperative

If we are constant in our efforts to build for America, we must have continuous adult action by parents who must recognize that children's personalities are largely formed during the first years of their lives. We need action which will eliminate unsocial tendencies and substitute qualities that form the basis of virtue, forbearance and self-denial, and action which will lead our youth into the spiritual environment of our churches where they will receive the life-saving lessons of Christian fortitude. There must be action which will make the community aware of the evils of crime and the necessity of properly channelizing the activities of youth.

Above all, action and united effort which will teach our children the real meaning of freedom and democracy are most certainly necessary if America is to preserve its heritage down through the ages.

(Note: This article was written at the request of the International Council of Religious Education, Chicago, endorsing the sixteenth annual continent-wide observance of Religious Education Week, Sept. 29th to Oct. 6th, in the United States and Canada.

Miscellaneous Advertisements

METHODIST SECRETARY WANTED—Position, open now, involves typing and assistance in Methodist historical research. If interested, address Room 707, Board of Missions, 150 Fifth Ave., New York 11, N. Y.

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FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Actors' Kitchen

(Continued from page 854)

Mildred Fleming, their pianist, of silen picture days, has donated her services fo years. There is nothing she cannot play, an she never needs the music. Andy Kennedy has been there—using bells—with his barbe chair vaudeville act, once performed fo King George V of England. One-legge Jimmy Ellsworth has been there with com plicated tap dances and acrobatics. Eve Stan Stanley, once Mae West's leading ma on the stage, has given them a high-lighte performance.

Although originally promoted for theatri cal folk, the public is now admitted to th kitchen. This has brought visitors from a over the globe, and members of New York Grandmothers-Stay-Out-Late Club love to drop in at the kitchen on a Thursday eve ning.

Then the Over-Forty Club makes it the meeting place for making plans for placin each other in jobs.

We might also mention that performe looking for a place to rehearse in this ove crowded district have been offered the litt auditoriums and conference rooms that a in the building. Such stars of the stage Cornelia Otis Skinner, Jane Cowl, Jimm Durante, Eddie Dowling and Walter Hamp den have rehearsed their acts here. He wood Broun has also spoken here before th Actors' Forum and the Newspaper Guild.

Dr. Wagner has also opened his confe ence chambers within the church for mee ings of employee groups from restaurant chain stores, department stores and variou other industries, to discuss difficulties in co nection with their crafts.

Ezra Stone, young radio and stage acto often popped into Union Church with som of his schoolmates from the Children's Pr fessional School to toil over school play Not long ago Ezra called on Dr. Wagne and looking around the parsonage apar ment, exclaimed, "Why, this is the very att where we kids used to rehearse."

In a small attic theater under the eave Circus performers may be "warming up their acts, elsewhere a choral society will b harmonizing, in another room a famou tenor tuning up, and a Gilbert and Sulliva operetta in rehearsal in an adjoining room.

Staff jobs for maintaining this large o ganization are usually given to needy pe sons who come to Dr. Wagner's church an members of the Unemployed Men's Clu find work about the place in exchange fo necessities and a small wage.

Approximately 2,000 men have been aide during nine years of Dr. Wagner's pastora with 395,650 free meals, 98,550 nights' lod ings, 8,000 garments and $23,400 in wage Adjoining the church is a 48-bed dormito housing the Union Girls' Club, where u employed actresses may rent rooms for a do lar a week. If without funds, they can wa on table in the kitchen or do other tasks earn bed and board. Dr. Wagner conside this varied assortment of humanity comin to him for help as a great church family, they rest, relax, revive and restore jaded ene gies to go forth rejoicing.

ROSSES AGAINST THE SKY

Robert W. Holcomb

inst a leaden sky three crosses stood
nd on the one the Prince of Peace hung, dead.
garrison of soldiers circling round
eld forth in sway, and with a cruel power.
I recall one day when that same Friend
Vho hung there on that shameful cross of woe
ced forth his unresisting truth to men.
his too was power: Omnipotence and power.

inst a war-dark world a cross still stands
nd from it issues forth triumphant hope.
ye whose eyes hold sorrow, pain, regret
Iay find in Christ a refuge; find a Friend.
I I recall that Wondrous One at work
eside the sea, or in a darkened home.
hand brought forth a vibrant lease on life;
Iis challenge to a world was Love: God's Love.

inst Eternal skies will stand a cross
'o tell us that our Father still is love.
suffers when the least one cries in pain;
Iis cross will always save men from despair.
I I will meet, one day, this precious Friend
Vho bore his cross, and died there bravely, too.
rnal life will be a joyous tryst
Vith Christ, the Saviour, crucified, and God.

Today, in Austria

(Continued from page 855)

ey compared the amounts with the great es of clothing received after World War I. ut should be a challenge to church people give still more.

The world battle of food, of which this is ector, ought to be teaching the world's ple. But the learning will not be auto- ic. I felt that very sharply as I rode on international train in Austria in a com- ment with a woman from Paris. She of uncertain nationality and spoke both nch and German. She was very fat, ch is most unusual in anyone from nce, except that she spoke gloatingly of v she had been able to get this and that the black market. I had a copy of a news- er which the World Council of Churches lishes for the depressed people in POW displaced persons camps, and she asked see it. She handed it back as quickly as took it:

Is that a church paper? Phooey! I want ney. It will buy everything."

Vell, maybe.

lut the testimony of hungry Vienna today ll against those who have gone mad over ngs.

see something better, however, in the rches of the world bringing food to hun- people like those in Vienna. Here is a of something very precious which the man's money will not buy, the brother- d of man under a God of love.

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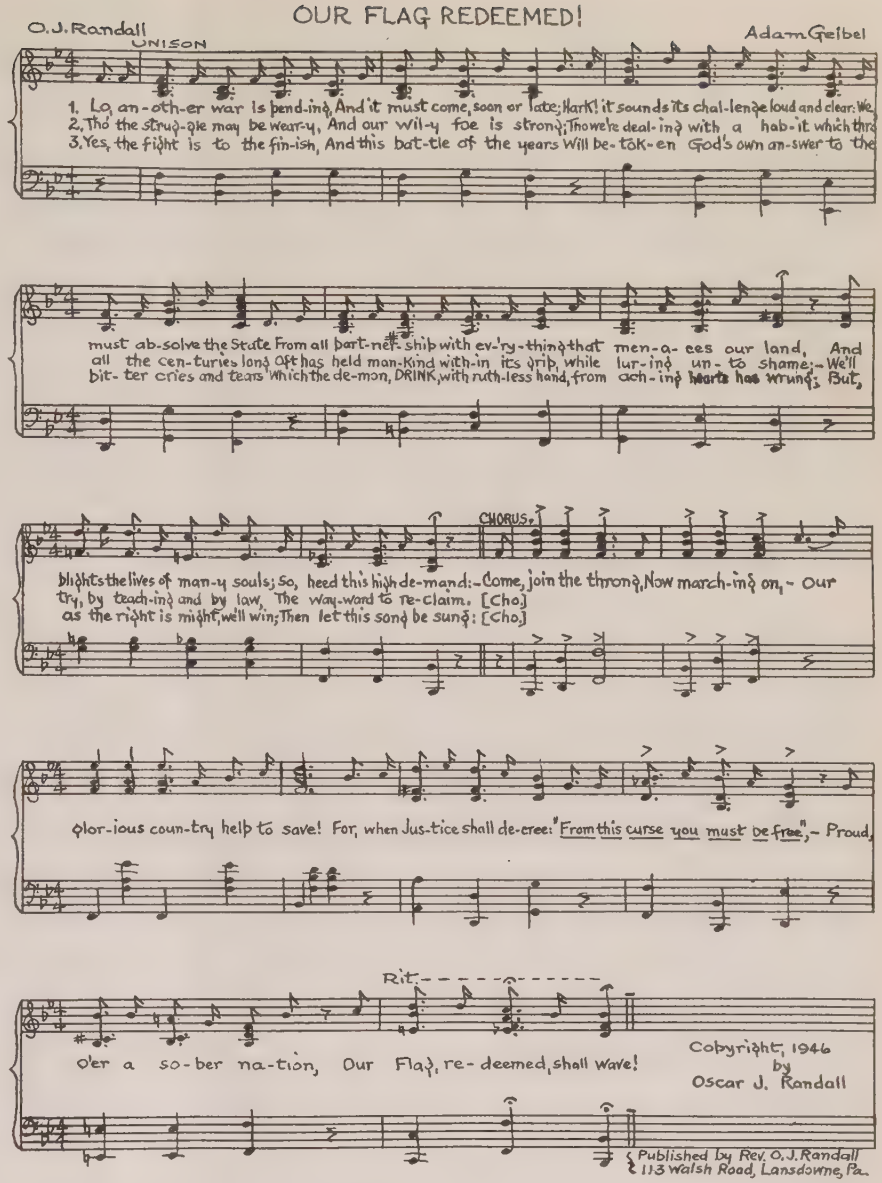

The Rev. Oscar J. Randall of Lansdowne, Pa., a retired member of the Baltimore Conference, has sent us this hymn, which will be of interest to temperance crusaders. Mr. Randall had joined with the famed blind composer, Adam Geibel, in composing the hymn just prior to the passage of the Eighteenth Amendment. But the passage of the amendment came before the hymn could be published. Mr. Randall sends it to us now because he feels that it carries a timely message for the present day.

Labor Sunday Message, 1946

(Continued from page 843)

of mankind, as well as such self-discipline as was conspicuous during the war, is urgently needed in the continuing national and international emergency.

We would remind labor that the social ideals of the churches have affirmed since the early years of this century the right of workers to organize freely into unions of their own choosing. There still are millions of workers to whom the benefits of trade unionism have never been extended. It is desirable that workers in some occupations, such as workers in agriculture, mostly untouched by the unions hitherto, should be given the advantages and protection of organized labor. Strong encouragement is due labor organizations in their efforts to improve the general welfare of their members through such activities as workers' education, child-care programs, family case work and personal counseling.

To meet the needs of this hour the church of Christ must be strengthened in body and spirit. For social sustenance she looks to the millions of men and women of every race and class and land included in her membership, and she expects of them, as Christians in an unchristian society, sacrificial and discerning service. For empowering of spirit she turns anew to the Lord of history and the Redeemer of Mankind, the Carpenter of Nazareth, in loyalty to whom she finds her life, and by whose design the world must be refashioned.

Only a Gateway

RAYMOND S. LUTHY

Minister of the Middleton and Portsmouth, R. I., Methodist Churches

Only a gateway marks what was once the Methodist Center in Sendai, Japan. But it is symbolic of the gateway into a larger and better future.

Our son, Lt. Robert P. Luthy, was born there and spent the first twelve years of his life there. He is now back in Japan as a language officer in the Technical Intelligence of the Military Government. Visiting Sendai, he spoke to our Methodist congregation assembled in another part of the city, and was given a warm reception by those who knew him as a boy.

Here, where now nothing but ashes, tumbled stone, brick, cement blocks, pieces of iron and steel appear along a whole block in this great educational city of North Japan, only a stone's throw from the entrance to the Imperial University, we lived, worked and worshipped with the Japanese people for twelve interesting years. Here, in the last three years before coming home to America on furlough in 1936, we supervised the building and rebuilding of five buildings which now lie in ashes. If given tongues, these ashes could speak volumes of that one fatal day when the American bombers circled the city and then cut across the center as if dividing a pie into four pieces. This center was in one of the wide paths of destruction.

On the corner of this block stood that beautiful little stucco church where sturdy laymen, Suzuki, Ishida, Takahashi, Ikeda, Imai, Ito, Sato, and all the others had gathered in sincere worship and devotion as regularly as the clock turned the hour; here hundreds of children and youth had come to learn the Christian way. Next to the church stood the Schwartz Social Hall, dedicated just before we left to the memory of Dr. Herbert Schwartz—the first Methodist missionary to Sendai. And near by was that fine new parsonage built for the Japanese pastor and his family. The modern kindergarten with its playground and equipment came next in line. Then there was the dormitory for high school and college girls, always filled to capacity and so well supervised by Miss Ota. And at the end of this line of buildings was the mission home which served also as a student center, similar to the Wesley Foundation centers of America, where students from the Imperial University, the North Japan College, the Sendai Commercial School, the high school, the middle schools, came three and four nights a week for study, inspiration and recreation.

This one son, Robert, and our older son, Raymond, who had his leg shot off at Iwojima (perhaps by a bomb cropped by one of the very boys with whom he played in early years—since the soldiers on Iwo came from this area), mingled freely with these students. Our student helper and leader, K. Yamazaki, who grew up in the atmosphere of this center, became very influential in many Christian circles. Like him many hundreds of youth had their fires of faith lighted and fueled here.

Only a gateway left? Yes, only a gateway when war has done its worst. It may be that one will see now only the ashes back of these gates and those in Hiroshima, Nagasaki, Tokyo, and the many other places where the material equipment has gone. To some they may speak of expended personnel, property, and all that was put into the execution of that command to baptise all nations. But, like the open tomb of our Master, those gates open out into a new day. The liberated spirits of destroyed forms minister in a thousand places and a thousand ways, unconfined within fenced lots and cement walls.

Yes, only an open gate. But Japan is the most open country to Christian Truth and the Christian Spirit because the spell of military imperialism has been more completely crushed than in any other country. The war dogs of the victor nations are howling now as they howled twenty years ago in Japan. Can we silence them forever? Can we see the golden gates of the liberated Christian Spirit opening out from the ashes of the past to the great opportunities to really evangelize, not only Japan, but the whole world for Christ?

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Union Labor's Stake in Consumer Cooperation

(Continued from page 845)

for themselves in the field of consumption put themselves on a plane where selfishnes in the sinful sense of that word would b silly. As a member of a cooperative gro cery, I am not going to put sand in th affairs of the business. I have accepted m own sugar. Having limited myself to hav ing one democracy in advance. When th three Negroes who started the original buy ing club in Gary, Ind., got it on the way t being the extremely successful grocery busi ness that it afterwards became, they ma have disliked white men extremely. (Indee the writer finds it very easy to dislike a grea many white men without even being a Ne gro.) But when the first white Gary-dwelle applied for membership in that cooperative they had to let him in. Had they refused their business would never have been give membership in the national movement.

In other words the whole cooperativ movement is predicated upon certain postu lates—you may call them ethical postulates o proven rules of sound business, whicheve you prefer, so simple and definite that n double talk can obscure them and no depart ure can be made from them without its be ing obvious to every one concerned.

All this, however, would not be enoug to draw to the movement anyone excep idealists, if it were not for the fact that th cooperative movement throughout the worl has been a brilliant success. Only a hundre years old, it is already among the big thre of international bodies of men and women— the Roman Catholic church being, I believe the largest.

What is more, when the movement get larger, it will be an iron-clad guarante against war. Why is that? Because the move ment is not only theoretically committed t but actually functions through free trade an international cooperation. The quickest wa to illustrate this is to pick up the latest num ber of *The Cooperator,* which happens to b lying beside me as I write—it is the issue o July 8. Passing over such international "goo will" activities as the work of the Coopera tive for American Remittances to Europe which is now helping to feed starving Eu rope, and paying attention only to routin business activities, what do we find? A dis patch from Regina, Saskatchewan, states tha token shipments of British goods are alread scheduled to arrive in the province to begi two-way trade between the cooperatives o the two countries. An airmail story fro Sweden says that the Swedish cooperator finding it difficult to obtain all the oil the need from the international whale oil poo are planning to finance and equip a whalin expedition to the Antarctic. If one were t consult the files of this paper, one would fin that before the war put a temporary halt t such activities, American oil cooperative were exporting oil to more than one Eur pean country; that so much other inte national trade had developed before the wa that an International Cooperative Wholesa Society was organized to facilitate it, a bod composed of a number of national cooper tives. In 1933, very soon after its organiz

n, it was able to report a volume of inter-ional trade of $200,000,000. As this trade organized in just the same way as an in-idual's trade at his cooperative store, all fits being turned back as patronage divi-ds, except certain fixed deductions for ucational and other purposes, there is no sibility of the sort of trouble that often ows the profit-making type of trade.

Most labor unions are either international their constitutional set up, or at least have ernational affiliations. A growing integra-n of labor international, with cooperative ernational, is not a recipe for world peace a blue-print. It is something which is to ne extent an actuality already. To the ex-t that cooperative internationalism has n tried, it works. Labor has had its suc-ses along the same road.

To labor therefore, the international co-erative movement offers not a new "ideal-y" and not a "program," but membership a going concern, slowed up for a time by war, but never stopped, and now gather-speed again. A movement, moreover, ose democracy is not a "feature," but the me mover.

We Saw Russia

(Continued from page 844)

sent petitions for the redress of any com-nity problem.

The Russian religious leaders with whom spoke stressed strongly the separation Church and State. Both government offi-ls in charge of church relationships and lesiastical leaders with whom we spoke eed that church membership is growing. rtainly we had ample evidence of religious erest in the crowded churches which we ited and in the long queues of people iting admission so that they might join church services. One Sunday morning, as matter of fact, members of our delegation l some difficulty getting through the wds at the Greek Orthodox Cathedral in oscow. It was only when the congregation rned that we were Americans that they de way for us to get into the church. the same hour Dr. Newton was preaching a congregation of 2,000 in the First Baptist urch of Moscow.

On several occasions we were given an portunity to extend greetings to the wor-ppers at church services, including Jewish ngregations.

There is a great deal more to tell you than n be written within the limitaions of a er but we can at least pass on our major nclusions to you. From direct observation feel that there is a considerably greater erest in religion in the Soviet Union than ny of us have been led to believe. As as we could see, no obstacles are inter-sed by the Soviet government which would event the free growth and development of igious institutions or the right of individ-s to pursue their faiths and worship as y please. We found a number of churches king improvements to their buildings, indication, we feel, of the forward strides religious faith in Russia.

Certain images remain vividly in our nds. The stark ruins of cities like Stalin-d and Minsk reveal the heroism of the Russian people under conditions which we in America cannot quite realize. Our thoughts, however, turn to the future, rather than to the past, and we think of those children whom we saw in the camps—children, orphaned by the war, who need clothing, care and affection. They are now the responsibility of those who remain—we saw the garments which had been sent—we saw the need for much clothing. We saw the gratitude for our gifts and the affection which the average person in Russia has for the average American. Amid the tension of diplomacy these human bonds, we feel, are our greatest hope for peace.

We hope that we may soon have an opportunity to report at greater length on the delegation's tour, but we felt that you would be pleased to have some word, no matter how brief, upon the occasion of our return.

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Banana-Peelings on the Doorstep of Progress

BISHOP G. BROMLEY OXNAM

"He is a banana-peeling on the doorstep of progress!" Such was the uncomplimentary but nonetheless penetrating observation of a sophomore at De Pauw University. He was referring to a conservative professor whose lectures, like Robert Bridge's description of the nightingale's song, were "unchanging to the changeful generations of man." I was president of the university at that time and wondered whether the student should be reprimanded for his lack of respect for age and the teaching profession, or commended for truth telling and his contribution to the morrow.

At the very moment the door to progress is flung wide open, America is cursed with people and attitudes that are indeed "banana-peelings" on the doorstep. We are apt to slip and fall, block the door, and like a crowd in a panic, die at the very spot where fuller life beckons.

America needs dynamic, not dogmatic, leadership. The men who demand uncritical acceptance of slogans no longer descriptive of reality, such as "the capitalist system," "free enterprise," or "The American Way" and their opposites who insist upon "the party line," "the Marxian analysis" or "the Communist program" are "banana-peelings." They are like the medieval theologians discussing the nature of the Trinity when the Turks were pounding at the doors of Constantinople.

What we need is the leadership a David Lilienthal possesses. He uses science for moral ends and demonstrates that the total resources of a great valley can be developed as a unit for the benefit of the people. This he has done without establishing the dictatorship of the beneficent who know what is best for the people, but by the full participation of the people in determining what they want and how to get it. Here we see an executive or an engineer charged with demonstrating to the people the workability of the plan proposed. No far-away group of "experts" drafts a plan and passes the buck to those in the field. The engineer must explain to the people, and upon winning their consent and securing their cooperation must build the dam, erect the power house, save the soil, reforest the mountains, and what he does must work. Here is no long-time debate over slogans. Here is action, democratic action, in which man marches through the door of progress. But this is not a plea for TVA's all over the nation, although similar approaches to the Missouri, the Columbia, and similar basins may be wise. It is to insist that we face our problems realistically and ask what solution is wisest in terms of enriching personality and preserving freedom? We may use the collective answer in dealing with the great deserts of the West and building the dams necessary to irrigation, and the eventual reclamation of these areas. In all probability, we should use the private enterprise answer in the overwhelming majority of American enterprise. If it is fruitful labor and fearless leisure man needs, let's discover the means to achieve each rather than engage in an incessant debate about "capitalist system" and "communist system."

What is needed here is a type of mind. It is the mind that is certain it knows all the answers that leads to bigotry. We need the mind grounded in moral principle, but likewise resolved to approach any problem with unbiased mind, resolved to find answer in the scientific spirit.

There was a philosopher named Hegel. Hegel is dead, but his ideas live. He sought to explain historical development, and, in so doing, used three words: thesis, antithesis, synthesis. What did he mean?

A thesis may be an idea or an institution. As an idea it is proclaimed. As an institution, it stands for something. After a time, someone arises who disagrees with the idea and contradicts it. Or a group organizes a new institution in opposition to the one that is now accepted. These opposites in ideas and institutions are called the antitheses. Naturally, a struggle follows. It is not at all impossible that there may be truth in each of the conflicting ideas, and at times the truth survives in a synthesis, which is really a bringing together of the best of the thesis and the antithesis.

But this new synthesis is an idea. It really becomes a new thesis. Then comes another antithesis, another synthesis, and on and on we go. This is the course of historical development. Whether Hegel be right or wrong, the theory carries a suggestion of worth for contemporary Americans.

Psychologically, we are divided into four groups. On the extreme left is the revolutionary; next, as we move to the right, is the progressive; then comes the conservative; and, finally, on the extreme right, is the reactionary.

Strangely enough, the reactionary and the revolutionary pursue similar courses psychologically, and each professing to destroy the other is in reality creating the other.

The revolutionary has a thesis. It is this: Everything is wrong. He adds to his thesis a plan to make everything right. This he holds with all the intensity of a medieval bigot. He will not listen to an antithesis. He proposes to enthrone his idea or plan by force, if need be.

The reactionary, like the revolutionary, has a thesis. It is: Everything is right. He will not listen to an antithesis. He proposes to maintain the status quo by force, if need be. He, too, is dogmatic, blind, intolerant. Unwilling to listen to an antithesis, he fails to improve the status quo. He, likewise, gives point to the revolutionary's contention that you cannot change the present order except by violence.

The revolutionary is of the same stripe. He educates for revolution, organizes little nuclei which, united, become the skeletonized organization ready to seize power when the so-called inevitable moment arrives. He frightens the reactionary who, in turn, builds more armament which necessitates more organization upon the part of the revolutionary. Each creates the other.

The progressive, on the contrary, has a thesis but is willing to listen to an antithesis. In a word, he is scientific. His thesis is: We can build a better world. But he hears the thesis of the conservative which is: Prove all things, hold fast to that which is good. The conservative also is willing to listen to the antithesis of the progressive. Each aids the other. The progressive is a force, accelerating the trend toward improvement. The conservative is a force, resisting change that is too rapid or ideas not sufficiently scrutinized. Bnt out of the interplay of the ideas of conservative and progressive, we move foward, and we do so without violence.

We can get along without the revolutionary and the reactionary. From one point of view, it is too bad that our political parties are not organized upon the basis of conservative and progressive. Democrats could get along without certain conservatives. The Republicans would do well to pick up a few conservatives with brains. America needs dynamic leadership, not dogmatic leadership.

Dynamic leadership of this kind refuses to be anti this or anti that. It is forever separated from bigotry and intolerance. It seeks solution in the interest of enriching the lives of all men everywhere.—Reprinted from *Labor Reports*.

No National or Religious Boundaries

(Continued from page 855)

a bequest of $25,000 for diabetic children. Furthermore, two other gifts specified for diabetic work by diabetics or friends of diabetics amount to $65,000, making a total available for the new building of $290,000.

But diabetics are an unusual lot. They know what they want and are eager to secure better hospital facilities for which they and their friends are willing to pay. Do you realize what this means? It means that 3753 different gifts have been received by the New England Deaconess Hospital from diabetics and their friends since they started their undertaking two and a half years ago.

And this by no means is all that the diabetics have done for the Deaconess Hospital during this period, because through the Diabetic Fund at the Boston Safe Deposit and Trust Company, $25,000 and more have been spent in the laboratories in the hospital for diabetic research.

Subsequent communications will enlarge on the hospital's diabetic achievements.

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ɜenounce Pickets Who Broke Up Smith Meeting

MINNEAPOLIS, MINN. (RNS)—Action of kets in breaking up a Gerald L. K. Smith eeting here has been denounced by repre- ntatives of four Minneapolis agencies de- ted to human relations as a "defiance of v and in violation of American traditions." Smith, leader of the America First com- ttee, was prevented from holding his meet- g when pickets representing labor and vet- ns' organizations broke into a hotel hall here he was scheduled to speak and ordered s followers to leave.

The resolution condemning the pickets' ac- n was prepared by Amos S. Deinard, Jew- co-chairman of the Minneapolis Round ble of the National Conference of Chris- ns and Jews and was approved by repre- ntatives of the Round Table, the Mayor's ouncil on Human Relations, Minneapolis rban League and National Association for e Advancement of Colored People.

Although branding Smith's tactics as "sub- rsive of American ideals and institutions" d condemning efforts "to stir up interracial interdenominational cleavages of tensions," e resolution declared:

"Our constitution guarantees freedom of sembly to law-abiding citizens. If the pur- ses of an assembly are unlawful, resort ould be had to the constituted law enforce- ent authorities.

"When some of the pickets took the law to their own hands and denied to Smith's dience, however misled or misguided it ight have been, the right to hear him out, ey fell into the trap of acting like Smith sciples and themselves became subversive our institutions.

"The proper answer to Smith's reason is ason. The proper answer to his efforts at bble-rousing is an affirmative program of ucation. The proper answer to his at- mpts to divide and conquer is the rally- g around those leaders who preach and, their conduct, exemplify the truly Amer- n program of mutual understanding and mpathy and the purpose of all men and omen of good will to work together, so at democracy in our land may live."

Mr. Dunn Goes to Springfield

The Massachusetts Council of Churches fice has announced the appointment of the ev. Frank E. Dunn, of Andover, as secre- ry for the Western Area of the State, be- nning Sept. 1st.

Coincident with this announcement came e from Springfield which states that Mr. unn also has been appointed executive sec- tary of the Greater Springfield Council of hurches.

The arrangement under which Mr. Dunn ill devote a major part of his time to church operation in the Springfield area and the lance to State Council work in Western assachusetts, west of Worcester County, is e jointly agreed upon by the State Board Directors and the Springfield Board.

For the past year and a half, Mr. Dunn has rved as director of public relations and fi- nce for the Massachusetts Council of hurches. In this capacity he has been responsible for the income of the annual budget and for the conducting of the council's working fund campaign. He also has had in charge the releasing of news stories and feature material for many of the Protestant denominations. The council's religious radio programs and activities have been under his jurisdiction. Prior to his affiliation with the State Council, Mr. Dunn held pastorates in Hampstead, N. H., Peabody and Andover, Mass., and was for four years Alumni Secretary of Mount Hermon School.

World Woman's Party

At this time, when the question of whether our race is to survive or perish rests upon our success or failure to establish peace for mankind, we earnestly invoke your immediate consideration of the following proposition:

> That the half of the human race which has most heartily hated war and has had no part in the planning of wars be now included in the planning for peace.

You will not need the reminder that at all times women have borne their full share in the hardships of war and in its dire consequences.

You will not need the reminder that in the expanding catastrophe of our time their share has gone beyond loss and bereavement and that now, women, no less than men, have, in their own persons, become the victims of indiscriminate doom.

You will not need the reminder that the will of women is strong to work with all their hearts and with all their minds for peace.

We therefore enjoin upon you that in equal measure in your councils, you avail yourselves of the wisdom of men and the wisdom of women, recognizing that this can be achieved only through equal representation in every organ and every agency of international relations.

And, to this end, we enjoin upon you that before any further action is taken, every participating nation shall forthwith appoint women with full voting powers to its delegation at this present Peace Conference.

We are gratified to note that the draft treaties framed by the Preparatory Commission contain this provision: "The Nations shall take all measures necessary to secure to all persons under their jurisdiction, without distinction as to race, sex, language or religion, the enjoyment of human rights and of the fundamental freedoms."

We ask further that a guarantee of "the equal rights of men and women" be specifically included in the Peace Treaties.

You will recognize, as we recognize, that this provision, as set forth in the treaties, must apply to all the contracting parties; to the twenty-one Allied Nations as well as to Italy, Bulgaria, Roumania, Hungary and Finland, if the Peace Treaties are to conform to the letter and the spirit of the Charter of the United Nations and uphold" the dignity and worth of the human person, the equal rights of men and women."

NOTE: The above message was sent to the Paris Conference by the World Woman's Party for Equal Rights.

Getting a Kick out of Life

William L. Stidger

LABOR IS LIFE AND MORE

This week we celebrated Labor Day, Labor Sunday, and the whole nation, in one way or another, paused to pay tribute to the producers of this nation.

Thomas Carlyle long ago said: "Labor is life; from the inmost heart of the worker rises his God-given force, the sacred celestial life-essence breathed into him by Almighty God."

Then that great writer adds something about the nobleness of toil in this magnificent paragraph: "There is a perennial nobleness in work. Were he ever so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works."

However in these days when labor means something besides a personal matter; when it has become a great industrial, social and patriotic problem, a matter of organized forces, we have to think of it in terms other than literary tributes to toil itself. The immortal Samuel Gompers, one of the pioneering labor organizers in this nation once said: "Workingmen are at the foundation of society. Show me that product of human endeavor in the making of which the workingman has had no share, and I will show you something that society can well dispense with."

Now that a destructive war is over we are reminded again by Carlyle that "The true epic of our times is not *'Arms* and the Man,' but *'Tools* and the Man.'" We now begin a new era in civilization. Dr. Channing of the unforgettable "Channing's Symphony," says: "Labor is discovered to be the great, the grand conqueror, enriching and building up nations more surely than the proudest battles."

How timely, although written half a century ago, are those great utterances when applied to our after-war problems, and tasks; the rebuilding of war-torn Japan and Europe. On this Labor Day of 1946, labor never had a greater significance than it has now; and Labor Day could never have been celebrated with a deeper meaning than this year.

Bits of Fun

A disgusted soldier, fed up with army chow, came out of the mess hall with a long face, saw the sign "Food will win the war" on a wall, and his face lit up.

Seeing no one around, he wrote under the slogan: "But how can we get the enemy to eat here?" — *Negro Digest*

> "Who gave you that black eye?"
> "Nobody! I had to fight for it."

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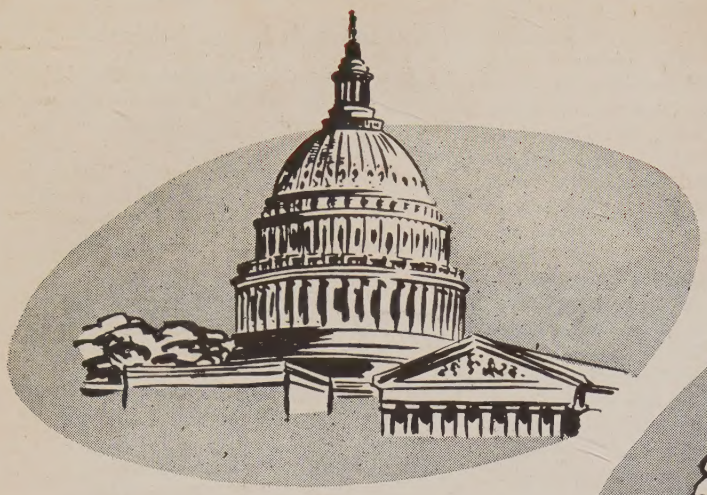

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